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EBONY

A close-up portrait of a young Black woman with dark hair pulled back, smiling broadly. She is wearing a yellow one-piece swimsuit with a white lace-trimmed neckline. The background is a blurred outdoor setting, possibly a poolside.

**ADAM POWELL
RETURNS TO
HARLEM**

**DOES
AMALGAMATION
WORK
IN BRAZIL?**

By Era Bell Thompson

**WHY NEGRO
SUICIDES
ARE
INCREASING**

JULY 1965 50c



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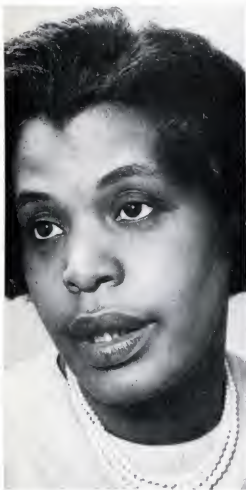
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VOL. XX No. 9

EBONY

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COVER:

Vera Lucia Couto dos Santos, a 20-year-old beauty from Rio de Janeiro, was Brazil's 1964 entry in the International "Miss Universe" contest at Long Beach, Calif., in which she won third place. The daughter of "mulatto" parents, she typifies the multi-racial character of her homeland, brought about by centuries of large-scale amalgamation. Vera is one of many Brazilians whom International Editor Era Bell Thompson interviewed for her two-part article on the effectiveness of Brazil's racial policies, beginning on page 27. The cover photo was taken by Paulo Muniz of Black Star.



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SPEAKING

ESSO PRODUCTS RESEARCH AIDE

Dr. Richard F. Neblett, 40, is an assistant director of products research with the Esso Research and Engineering Company. Attached to the firm's Linden, N. J., laboratories, he is responsible for the administration of agricultural products research. He selects projects, budgets them, supervises lab personnel and coordinates the activity of other Esso divisions and of affiliated companies. Holder of a Ph.D. in chemistry from the University of Cincinnati, he joined the firm 12 years ago as a chemist, currently lives in Plainfield with wife, daughter.



MANPOWER EXPERT WITH RCA

J. Taber Bolden Jr., 39, is manager of training, organizational development and employee services for the Radio Corporation of America's aerospace systems division in Burlington, Mass. A personnel expert, he studies trends in corporate development to determine new manpower needs then supervises training programs to meet them. Bolden also heads the services operation, covering employee insurance, health, social programs, etc. Holder of a master's degree in psychology from Springfield (Mass.) College, he joined RCA in 1953, now lives in nearby Sudbury.



HEAD OF L.A. HOME SALES

Mrs. Florence Vaughn is head of Concord Park Apartment Homes, a \$30 million Los Angeles development providing apartment living for homeowners. She handles sales of the dwellings (in photo with client) and supervises the 16-member staff, including gardeners and others who perform services normally the responsibility of owners. A native Arizonan, Mrs. Vaughn got into real estate after earning a master's degree in economics from UCLA. Appointed to her present position earlier this year, she lives in Los Angeles with her husband and two sons.



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OF PEOPLE

PRODUCTION HEAD AT ART MUSEUM

Donald Dean, 28, is production manager at Manhattan's famed Museum of Modern Art. Heading a staff of 23, he supervises the installation and maintenance of shows, controls the production budget and assists the museum's building manager. Dean, a native New Yorker, joined the museum eight years ago as a carpenter, later became assistant building manager and landed his present position two and a half years ago. A bachelor, he relaxes by swimming and skiing and enjoys tinkering with cars. The athletic Dean is captain of his softball, bowling teams.



RECRUITER OF N.C. CIVIL SERVANTS

Mrs. Sarah E. Herbin, 48, is employment services representative for the North Carolina Good Neighbor Council, a special body set up to recruit civil servants for the state government. She confers with heads of the state's various agencies to determine personnel vacancies, then interviews likely candidates among high school and college students. A long-time merit employment worker in the South for the American Friends Service Committee, was appointed one and one half years ago by Gov. Terry Sanford. She lives with husband, Charles, in Greensboro.



KEY TECHNICIAN FOR MOON SHIP

Charles O. Donaldson, 36, is an engineer for the Northrop Corporation and member of a team that recently designed a device that will help America's first moon explorers return safely to earth. Attached to the aircraft firm's Ventura, Calif., division, Donaldson was a key man in the design of an electronic unit which will act as a sequence controller for the entire landing system of the Apollo spacecraft. He joined Northrop Ventura, a major subcontractor of the Apollo program, after engineering study at Prairie View A & M and University of Washington.



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LETTERS TO THE EDITOR

'50,000 MARCH'

I have been a reader of the Ebony Magazine for 10 years or more, never before have I felt as I did when I attempted to read the May issue of Ebony. "The March on Montgomery" filled me with tears, I actually cried.

The Johnson Publishing Company and all of its employees, who helped to print this May issue are to be commended highly.

The pictures were a story within themselves of what took place. They were so plain and the expression on every one's face was sincere. It made me feel and know that this was no "holiday" for these marchers.

Thanks to the photographers and Mr. Simeon Booker for a job well done in letting the world know just what the "March on Montgomery" was like.

May God bless every man and woman, boy and girl, and Dr. King who, with the help of God, was able to stand up and be counted.

Mrs. MARIE BRANDON

South Ozone Park, N. Y.

I was very moved by your emotional feature "50,000 March on Montgomery" in the May 1965 issue. For days, Simeon Booker's article haunted my mind and I am proud to say that it has changed my outlook on life.

The faults of the people in the United States are not fully those of the individual, but also of the society in which we live. This means that it is your fault, my fault, and everyone's fault for the misdeeds and mistakes that one person makes. I feel that by expressing my love for everyone, no matter if they love or hate me, I can be of great help. In this way I can say to myself that I am not responsible for the narrow-minded views of others, therefore setting an example for all my brothers.

I don't want my neighbors to think of me as a white man, nor do I want them to think of the Negro as a colored man; I want them to think of everyone as just people, without any reference to our color.

R. CONRAD HERMANN

New Orleans, La.

PHOTO-EDITORIAL

Don't you think you were rather harsh in your May editorial ("White Folk, Wake Up") and your reference to "no nerve whites"? What about the "No-Compensation Negroes," the well-heeled ones, same for the well-heeled whites who have never cared about the poor whites?

Why, in the world do you separate the peoples of this planet? Aren't they all one people, black and white? Many of us have always cared and have acted naturally. Do you want us to stand on rooftops and shout when all along our conduct has been normal in our relationship? I think you'd better look closer to home. You, yourself, as a medium of reaching the public, only disillusion and disenchant those who have always been faithful and sincere. I could go on and

Illustration by J. J. Johnson



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 - 2 cups chicken consommé
 - 1 teaspoon salt
 - 1/2 cup frozen peas
 - 1 pimiento, diced

METHOD:
Form sausage into 12 patties. Cook onion and sausage in skillet until onion is tender. Drain off excess fat. Add mushrooms, tomatoes, RICELAND RICE, consommé, and salt. Heat to boiling. Cover; reduce heat and simmer for 20 minutes. Add peas and pimiento and cook about 10 minutes longer. Makes 6 servings.



Continued on Next Page

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LETTERS Continued

on ad infinitum, rebuking you for that insensitive editorial.

I think you should address more editorials to the self-satisfied unfeeling fatcats among Negroes.

Another thing, which is extraneous to this rebuke but which I have always wanted to know, "Is Adam Clayton Powell sincere?" I think you know what I mean. He is personable, intelligent and knows how to win in a worldly, cynical way. But is his heart in the right place?

Mrs. NORMAN MORRIS

Plainfield, N. J.

Editor's Note: See story "Adam Powell Returns to Harlem" on page 80 of this issue.

This is in reference to this month's Photo-Editorial "White Folk, Wake Up!" My sentiments exactly (especially the last three paragraphs)! I have always maintained that it didn't matter whether or not "white" people did anything about the Problem, or even acknowledged its existence, as long as PEOPLE (who are colorless) did something about it.

And, as was illustrated by "50,000 March on Montgomery," people ARE doing something about it. They are solving it.

WILLIAM T. ATWATER

Providence, R. I.

\$ MILLION INSURANCE MEN

Your feature story, "Million Dollar Men of Insurance" (May, 1955), is of unique interest; ten years ago such a story was not possible. It represents

growth in the socio-economic world of America. As a social worker I know that less than a dozen years ago many Negroes could only obtain a burial insurance and no matter how many years he paid the weekly premium, at death his beneficiary, in many instances, only received \$125 or \$150 depending upon the age of the insured.

Your article makes it clear that the Negro market is vast and viable; the Negro has income and the major insurance companies are bidding in that market. This is great for it also provides business careers for talented Negroes to become agents and brokers of distinction. I am sure that many Negro men who were consigned to the role of pullman porter and janitor or to the Post Office a decade ago, could have distinguished themselves in the insurance field had they had the opportunity.

Mr. McSweeney's record of less than ten years is incredible! Many of us who are clients of his are proud of him and are grateful to you for sharing his story with others. His approach is a quiet and intelligent one that inspires confidence.

Enony is rendering a genuine service to America in publicizing such a success story of Negro men and women for it proves that they can compete in the highly competitive business world of insurance.

Mrs. ROBERT L. TAYLOR

Chicago, Illinois

Allow me to compliment you on the fine article written in the May issue of *Enony* magazine entitled "Million Dollar Men of Insurance." I am sure that this article will greatly inspire all the representatives of our Company to have



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LETTERS

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Vice President-Agency Director
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Chicago, Ill.

'BEST-DRESSED WOMEN'

I should say first that I am a white reader of *ENEMY*. By coincidence, I have just read *ENEMY* for May and the story of Dr. George Washington Carver in the same morning. As I look again this year at the beautiful "best-dressed women" and their beautiful clothes, and then turn to the earnest, plainly-dressed crowds on the "March (on Montgomery)," I wonder again what the relationship may be between the two groups. We hear of the contributions of talent—Dr. Bunche, Belafonte, Leontyne Price and many others. Surely it would be timely and fair to these beautiful women to let the readers know what else they use their great wealth for besides buying lovely clothes and homes.

I was deeply impressed by two passages from Dr. Carver's story:

"He was not there to contribute to their individual gain, he told the boys, but to help them lead their people forward. 'That will be the mark of your success—not the clothes you wear, or the money you put in the bank. It is only service that counts.'"

Then later, when Dr. Carver turned down offers that might have brought him millions of dollars:

"But if you had all that money," he was once challenged, "you could help your people." "If I had all that money," Carver replied, "I might forget about my people."

This is not a criticism. Wealthy Negroes have, actually, no more responsibility to the cause of Negro rights than whites have. However, last year a Negro friend told me enthusiastically about wonderful social work being done by one of the "best-dressed" ladies, yet all the article mentioned was her beautiful clothes. That seemed unfortunate. Surely there must be more to tell. Could *ENEMY* give its readers a follow-up? Clothes, lovely as they are, seem so unimportant.

VERNA I. CROFTS

Chicago, Ill.

Editor's Note: Most of the "best-dressed women" featured annually are professional- or businessmen in addition to being housewives and mothers. Nearly all are active in a wide variety of community affairs, including civil rights. Whenever space permitted, some information about their backgrounds was included in the photo captions. But "Best-Dressed Women" is a fashion feature and we wished to stick to the subject.

'PRESERVATION HALL'

May I offer my congratulations for the article about Preservation Hall in New Orleans (May, 1965)? Favorable comment on activities in the South are so seldom (not that the unfavorable comments are not deserved, in most cases) that one good one does a lot to help smooth the fur on a lot of backs (not that I think that was the intent of the article). In short, thanks.

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LETTERS

Continued

Also in short, I hope—by way of introduction—I am the Caucasian trombonist pictured playing with Punch Miller's Bunch, and the slapstick with the same band. I am not usually a slipkicker, but I like to have reports about New Orleans jazz and jazzmen, etc., accurate, especially if I am personally involved.

On page 65, Alan Jaffe is credited with having founded the hall; the Jaffes put the operation on a paying basis, to both musicians and owners, and it is certainly a credit that Alan pays off, every night, at a price agreeable to him, to the musicians and to the musicians' union—but Ken Crayson Mills actually founded the hall in the summer of 1961, and the Jaffes took over when Mills was unable to continue.

PAUL R. CRAWFORD

New Orleans, La.

WHITE MAN'S PHILOSOPHY

As a philosophical white man, I know that Western "white man's culture" is dying. It is being poisoned by its internal inconsistencies. We no longer can cope with the problems of living in a non-white world. In fact, I feel that the American Negro will have the job of salvaging America from our slough of despond. Let us put it baldly: we whites cannot manage our affairs any more. We have become dangerous to be in positions of power. We might go berserk and push the "doomsday button." These are, perhaps, treasonous statements for a white man to make, but I am interested in the survival of the human race and I am not afraid of the Asiatics or the American Negroes. I would like to see my grandchildren live out their lives in peace and tranquility and I don't give a whoop who Caesar is or what color! Did not Jesus Christ and Muhammad the Prophet teach these very things?

JOHN J. O'NEAL

Bay City, Mich.

BAHA'I RIFT

We wish to congratulate Ensony magazine for its excellent article on the Baha'i Faith in its April, 1965 edition. The pictures and written material supplemented one another beautifully, highlighting one of the fundamental principles of the Faith—the Oneness of Mankind.

However, regarding the administration of the Baha'i Faith, we feel that your article needed some additional information. Of prime importance, there is at present a disagreement among Baha'is as to the highest institution of their administrative order. According to your article the international center is the Universal House of Justice in Haifa, Israel. This is true insofar as the majority of Baha'is believers is concerned. But were the minority, do not acknowledge the legitimacy of the Haifa House of Justice (and *ipso facto*, the Wilmette National Spiritual Assembly). Instead, we recognize the first Guardian Shoghi Effendi's duly-appointed successor, Mr. Charles Mason Remey.

We maintain that the writings of the Faith explicitly and unequivocally call for a hereditary line of Guardians to lead the Faith. Shoghi Effendi himself, in stressing the importance of the Guardianship, said: "Without such an institution the integrity of the Faith would be

imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn." Unfortunately, those following the Wilmette body and their Universal House of Justice have rejected Shoghi Effendi's appointment and the fundamental institution of the Faith, the hereditary Guardianship.

Since your article was written around the activities of the majority group, we can understand your lack of information on this aspect of Baha'i administration. We hope, though, in light of your past record of defending minority groups, that you will see fit to present your readers with this additional information.

FRANKLIN D. SCHLATTER

Secretary

Natl. Spiritual Assembly

of Baha'is of the U. S. A.

Under Hereditary Guardianship

Santa Fe, N. M.

Thank you so much for your excellent article on the Baha'i Faith. Seldom have I read a more concise summary of what we stand for although, admittedly, you could not do more than scratch the surface of so deeply spiritual and vast a subject. The fair and balanced coverage was indeed typical of the high standard which your magazine has set for itself. Having been a subscriber for some time, I think I can say this without hesitation.

During the three years that I have been a Baha'i I have been given the bounty of coming to know many Negro citizens, both Baha'i and non-Baha'i alike, as friends and visitors to one another's homes and without such barriers as those ordinarily set up by society. Their love and friendship is dear to me and has immeasurably enriched my life. This would have been difficult if not impossible for me as a non-Baha'i, and if this faith had done nothing more than give me such friends it would be more than I could ever repay.

It can only hope that those of your readers who have lost faith in the possibility of true brotherhood will take hope from this article, since it so clearly indicates what I have discovered for myself, and every Baha'i has discovered: that brotherhood without regard to racial, national, religious, economic, class and sex differences is possible.

GEORGE E. BREHMAN JR.

Urbana, Illinois

MORE GI WOES

This letter is in reference to a letter which was printed in Ensony (Feb., 1965 Letters to the Editor) concerning Negro airmen stationed at Loring A.F.B., Maine. I had the misfortune to be stationed there for three years, and it was miserable. There are no social functions where Negro airmen are wanted or welcome.

This and more was brought to the attention of the commander and I suspect he still hasn't taken any action. We Negro airmen started going to Quebec City, Canada for Christmas and we up very well; it isn't too far. When the base officials found out about this, any car with Negro airmen in it was stopped on the American side coming back and searched. It seems as though all Negro

armen were bringing narcotics into the States. At that time, the commander of the base hospital, Col. Vance H. Marchbanks, who tried to help us all he could, even went to the state capital.

When it came time for promotion, I was told by the non-commissioned officer in charge that he did not know me well enough to recommend me, although I worked with him for a year. I brought this to the attention of the wing adjutant shortly after I was transferred to another squadron. I still have friends stationed there and they have written and told me that the situation still exists. When I saw that letter in Ensony, it made me think of my experiences.

RICHARD S. GRUFFIN

Brooklyn, N. Y.

'NO TIME FOR TEARS'

I would like to comment on your article entitled "No Time For Tears" (April, 1965). This was one of the most heartwarming articles I have read in a long time. I only hope that parents of handicapped children read the article and get a better understanding of accepting their child's condition. It has just been recently that parents have outwardly expressed their heartaches and tears that may have been experienced with a disabled child. In Mrs. Patterson's fight to accept her son's condition, I think she learned a greater lesson about real love than most people. Mr. and Mrs. Patterson are to be congratulated for such remarkable courage. I would put them on the good parents list. How about you?

MISS MARILYN MAYDERBY

Detroit, Mich.

Editor's Note: We already did.

'MISSION OF MERCY'

I enjoyed your May issue story "A Mission of Mercy." This sort of heartwarming reading makes Ensony worthwhile.

Thank you again for this wonderful follow-up story.

JOHN MANUEL

Palo Alto, Calif.

FROM SOUTH OF THE BORDER

I could start by saying that I'm a white Mexican, very interested in your activities and your problems. But I would rather not say "a white Mexican" because that way it would seem that I'd be making some race distinction, and for me, as for many of my countrymen, there is no other race in our world than the HUMAN race of which every human being is a member of a great family—the true family of God.

Unfortunately this brotherhood has been forgotten by the selfishness of some of our own brothers a long time ago. But now I really think that the Lord has had mercy on our poor human sending us men like the late J. F. Kennedy and Dr. M. L. King, whom I really admire.

I had heard about your splendid magazine up to a few days ago. And believe me that I thank God for the chance of being in touch with your activities and our problems, and I say "our" because there is no suffering and injustice you may face that we don't deeply feel in our hearts.

Negroes and whites are from you, you can be sure that there are a lot of people here and all over the world that are with their eyes and their hearts very close to you.

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LETTERS

Continued

as I wish I could, being so far from you, but only physically because my feelings and my prayers are among all of you.

God bless your work and your sufferings that are at the same time ours.

FERNANDO ARIZTI

Mexico City, Mexico

TINY TRIANA

We, the people and town officials of Triana, Alabama, would like to express our gratitude for the article you wrote about our town in the March edition.

Since then, we have had the pleasure of corresponding with people from all parts of the United States. We are yet receiving rewards resulting from the article.

CLYDE FOSTER
Mayor

Triana, Alabama

WANTS ART FEATURES

Why doesn't *Ebony* show interest in the arts? A magazine of the size, circulation and quality of *Ebony* should have a regular department devoted to the fine arts. A monthly report on the art scene and the featuring of any artist with color reproductions would be sensational.

HARVEY McCLEAIN

San Diego, Calif.

CASH FOR COLLEGE

I read with interest the article in the April issue, "Cash For College Careers." It is well done and useful.

I wish, however, to bring you up on the information printed about the NSSFNS program. There is a figure in parenthesis given in each case—wherever the number was known, I suppose—of the number of scholarships offered. There was none in the case of NSSFNS, and they might have inserted the number as 200. Under "Value of Awards," up to \$400 annually was printed. This was changed about a year ago to up to \$600.

RICHARD L. PLAUT

President
National Scholarship Service
and Fund for Negro Students

New York, N. Y.

EBONY PICTURES

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EBONY BOOK SHELF

The Galatambis, by William Denby. This is an autobiographical novel by an American Negro writer who has spent most of his adult life in Rome. Doris, a young Negro girl living in Rome and employed as one of Elizabeth Taylor's handmaidens in the filming of *Cleopatra*, is having a novel written about her by a friend, William Denby. The action runs from 1961 through 1964 and, in detailing Doris' life, it explores the turbulent lives of many other Americans living in Italy, the civil rights crisis in the United States and the world political events that are taking place at the same time. Pantheon Books, \$4.95.

The Summer That Didn't End, by Len Holt. This is a report of the 1964 Mississippi Summer Project by a Washington, D. C., attorney who was also one of the participants. Holt reports that by October, there had been 15 murders—including those of the three young civil rights workers at Philadelphia, Miss. As immediate achievements of the Project, he points to the freedom schools, the white community project, the Mississippi Freedom Democratic Party and the focus upon the state so that for the first time in a century or more the situation there became a part of the national consciousness. William Morrow and Company, Inc. \$5.00.

Dark Ghettos: Dilemmas of Social Power, by Kenneth B. Clark. Using Harlem as the symbol of the dark ghetto, the author, a distinguished psychologist, analyzes the Negro power structure—political, religious, economic, intellectual—and dissects the effectiveness and ineffectiveness of civil rights' strategies. There are thumbnail sketches of Rep. Adam Clayton Powell, J. Raymond Jones, Dr. Martin Luther King Jr. and a probing interpretation of the psychology of the ghetto and of the ambivalent relationship between the Negro and the white liberal. Harper & Row, \$4.95.

A Drop of Patience, by William Melvin Kelley. This novel by the award-winning author of *A Different Drummer* and *Dancers on the Shore* is the story of Ludlow Washington, a blind Negro jazz musician and also a poetic parable of moral and spiritual blindness, both in one man and in the whole of America. Another character, Negro pianist Norman Spencer says: "Don't never depend on no white man for nothing. He ain't strong enough to keep his promises." Doubleday, \$4.50.

Jacob's Ladder, by Kathryn Johnston Noyes. This novel is the story of Jacob Waring: artist, teacher, husband and father, lower and, incidentally, Negro. It tells of a sensitive, intelligent and talented man torn between a wife he dislikes and a woman he loves. As an art instructor at a segregated school, Jacob is frustrated by the administration's tacit approval of the status quo, a situation which he feels is causing the school to produce less-than-able teachers for more segregated schools. His frustration is compounded by a wife who cannot understand Jacob's devotion to art and to his students, and his vocal opposition to school's leaders. Bobbs-Merrill, \$5.

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Interracial couple walking hand-in-hand down street in Brazil is not unusual, but unless dark girl is boy's cultural or financial superior, chances are they will never wed. Black and mulatto men marry white women to improve social status. Map of South America (below) shows size of Brazil and cities visited to gather material for report.

DOES AMALGAMATION WORK IN BRAZIL?

Absorbing Negro through interracial marriage is their answer to race problem

BY ERA BELL THOMPSON



THE SECOND group of diners was leaving the tables in a busy Brazilian restaurant in the seaport town of Santos, but our food still had not arrived.

"We are being discriminated against," I said, finally. "And don't tell me it is economic!"

My companions, a white Brazilian and a dark one, said that could not be. To prove it, they called the harassed waiter and repeated what I had said. In voluble Portuguese he denied the charge.

"Then ask him why have we, the only mixed group in the place, been sitting here for nearly an hour while everyone else is being served?"

A long discourse ensued as the waiter explained how the fuel had suddenly run out, how the food we ordered was difficult to prepare—like fish in a place that specializes in seafood. My friends admitted that his excuses

were weak, but insisted race had nothing to do with it.

"It is just one of those things," consoled the white Brazilian.

"It is only an oversight," soothed the dark Brazilian.

"It is racial," I repeated.

"No, no," protested the now alarmed dark Brazilian. "Such things do not happen here. I will prove it to you." He called the waiter back to our table. There was another lengthy discussion with the now perspiring man.

"He is very upset," translated my companions. "He says, 'How can I, a Portuguese, married to a colored woman, be prejudiced?'"

The marriage of Portuguese men to colored women and the marriage of white women to colored men, is Brazil's way of solving a race problem before it begins. As the processes of amalgamation advance, the darker elements of the nation's population continue to disappear. With no Negro, there can be no Negro problem. Most Brazilians believe they have no problem now, therefore there can be no racial prejudice or discrimination—no matter

This is the first of a two-part article on Brazil written by International Editor Era Bell Thompson. The second installment will appear in the September issue of ENOXY.



DOES AMALGAMATION WORK IN BRAZIL? *Continued*

how long we waited for our fish. If incidents of discrimination do occur, they are economic, not racial; committed by foreigners, not Brazilians.

Historically the Portuguese have always mixed with darker races. Themselves infused with the blood of Moors and Berbers, they freely mixed with and married first native Indians then African slaves in Brazil. Later, European and Oriental immigrants were added to the *feijoadá* pot that neither seeths nor boils.

This year, the world's Number One coffee country is celebrating four centuries of progress by a society that deliberately encourages miscegenation. Today, Brazil is heralded as a model democracy where a drop of black blood and a drop of red, makes a white man a Brazilian.

American Negroes who have been south of the border agree that Brazil is a racially mixed up nation, but they differ with the Brazilian's basis for bias. In 1948 columnist George S. Schuyler found "anti-Negro prejudice growing and color discrimination rife." In 1951 dancer Katherine Dunham, who was refused hotel accommodations in São Paulo, observed that the man who opened the door of her taxi was black, the man sweeping the floor inside of the building where she had an appointment was brown, still lighter was the elevator operator who took her upstairs. The receptionist who greeted her was a fair-skinned Negro and the person with whom she was to do business, was white.



Model Hilda Perreira da Silva, 25, also appears in floor show at Top Club, a Rio night spot. Hilda's grandmother is Italian, the rest of her ancestors are dark Brazilians.

Entertainer Hilda Ribeiro, 25, appears in Carlos Machado's show as 'Lady Hilda.' A real Carioca, she is making first movie, plans to visit U. S. A. this summer.



Beauty queen Vera Lucia Couto dos Santos (left), 20, emerges from Hotel Gloria pool in Rio. Representing Brazil, she was third in 1964 International Beauty Contest in Long Beach, California. Daughter of mulatto architect sings, has own TV show.

A subsequent UNESCO study revealed a mild but growing form of discrimination in Brazil, a fact confirmed by some of the country's leading sociologists and admitted in a few of its newspapers and periodicals. With so many conflicting opinions and so much racial conflict in our own country, Ebony sent me to Brazil to find out if racial prejudice and discrimination do exist and to see how amalgamation works. I wanted to know why, in a country with almost four times as many (37%) colored people as the USA, where slavery began earlier (1532) and lasted 111 years longer (1888), there are no sit-in demonstrations or little Selmas; why a nation which granted the Negro full civil rights along with abolition passed an anti-discrimination law 13 years before we did; why there are disproportionately more dark people sweeping office floors than sitting behind office desks.

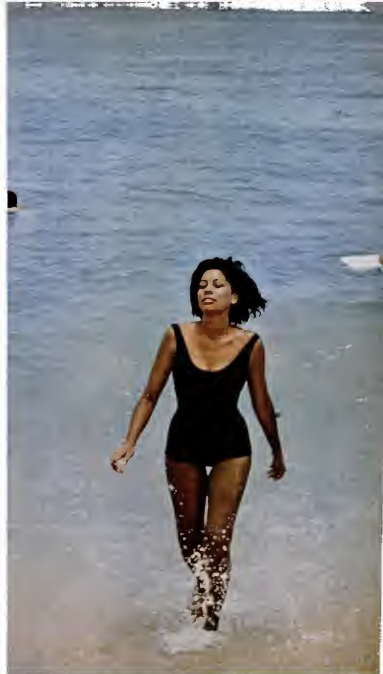
I spent two months in that tropical paradise traveling from the cool, affluent and predominately white South to the hot, poverty-stricken and predominately dark Northeast with long stops in the old slave centers along Brazil's palm-lined 4,000 mile coast. I attended *candomblé* ceremonies in the hills and ate *vatapa* cooked by turbaned Bahianas on city street corners. I talked with oil workers and cowboys, with sociologists and dancers and survived four chaotic days of carnival, another example of African influence on Brazilian culture. I know now why one well-intentioned researcher went home screaming, and I realize now how little we foreigners know about the whole South American continent, let alone a country called Brazil.

TV star Aizita Nascimento da Costa, 24, was nurse but changed to television career after entering local beauty contest. She is of Dutch, Indian and Negro descent.



Receptionist at Bank of Bahia in Salvador, Alzira Bastos, 22, has Indian, Portuguese, Negro background. Alzira has teacher training but wants to become social worker.

Dressmaker in her home town of Porto Alegre but now married and living in Rio, Nadyr da Silva (right), 27, leaves water at famous Copacabana beach after morning dip in Guanabara Bay. Nadyr, who also models, has Negro father and Italian mother.



Brazil is more than carnival, coffee and swivel-hipped Carmen Mirandas. Brazil is big and hot and nine jet hours from New York City to Rio de Janeiro. The 22-state federal republic covers nearly half of the total area of South America and is larger than our original 48. A third of the country is jungle, 93 per cent lies in the tropics and their June is our January. With some 70 million people, it is the world's largest Catholic country and the only Portuguese-speaking one in the Hemisphere. In South America, aside from the three Guianas, only Ecuador with a 10 per cent Negro-mulatto population, comes close to the number of Negroes and mulattos in Brazil. In the remaining countries, Negroes have been absorbed or their numbers are negligible.

Brazil is a country where modern skyscrapers rise up beside favela (slum) shacks and oxen vie with tractors. Divorce is forbidden and voting is compulsory. Still coffee king, Brazil once led the world in rubber and diamond production. It is second in cocoa, third in coconut, sugar and corn. It ranks seventh in auto-making. Despite its vast natural resources, the per capita income is only \$322. Inflation drove living costs up 80 per cent last year, but thanks to President Castelo Branco's revolutionary government, prices are leveling off. Citizens are not as sensitive about Brasília, their isolated 5-year-old, \$345 million capital, as they once were. With the cruzeiro showing signs of stability, things are again looking up.

The racial picture is another story, and far more complex. In the first place, 'Negro' is a dirty word. Aside from scholars and a small

black nationalist-minded group, 'dark Brazilian' is preferred. *Meu nega* (my Negro) is a term of endearment, used by lovers or among intimate friends.

Compared with the United States, Brazilians say, they do not have a race problem. They do, however, have racial prejudice and a system of discrimination based on skin color, which divides the population into three major groups. At the top of the ladder are the brancos, or whites. This includes Portuguese 'whites,' European whites and 'social whites'—the racially mixed visible white people called morenos.

At the bottom are the pretos or blacks. The large group in the middle are pardos or mixed bloods: Portuguese, Indian and African. The majority of the pardos are mulattos, a Portuguese-African mixture. The Portuguese-Indian mixture is called a caboclo; the Indian-African, a cafuso. In some areas of Northeastern Brazil the breakdown does not stop there, but adds the criteria of hair and features to the fantasy of color. Besides a handful of full-blooded Indians, only the preto (11% of the population) and the white European remain unadulterated. According to the most recent census charts, all three groups are becoming extinct as the number of pardos increases. Whether the bleaching properties of miscegenation will produce a beige or a *café com leite* nation, only time and genes will tell, but the desire is for and the trend is toward a white Brazil.

The darker a man is the greater his problems. Poet Gregorio de Matos was conscious of this back in the 17th century when he wrote:



PRETO: Almost pure African (Sudanese-type mixed with Arab blood in Africa). Dayse Maria Gomes, 13, is a preto, or black. Term "dark Brazilian" is also used, but "Negro" is considered offensive. Eleven per cent of Brazil's population is preto.



CAFUSO: A mixture of Indian and Negro bloods, Maria José Gomes, 20, is a cafuso. Two races mixed in early days, now descendants intermarry. Indian now is dying race, a romantic figure. Elites of southern Brazil are proud of Indian blood.

DOES AMALGAMATION WORK IN BRAZIL? *Continued*

*"Brazil is the hell of the Negro,
The purgatory of the white
And the paradise of the mulatto."*

The Brazil I saw is neither the Negro haven it is reputed to be, nor is it the Negro's hell of Gregorio's pen, but the Negro still finds more social acceptance there than in any other 'white' country. They say that wealth and education can "make a black man white," and marriage to a white woman further enhances his social status. But with two out of three poor Brazilians illiterate, and the masses of the black people poor, 'white black' men remain relatively scarce. Social mobility



MULATTO: Maria das Graças Lima, 16, is a mulatto. Both parents are also mulatto, a mixture of Negro and white. Officially 26 per cent of the population is pardo, or mixed bloods, most of whom are mulattos. Actually the percentage is much higher.



MORENO: Honey-colored, with long dark hair and features more Caucasoid than Negroid, make Nadia Barbara Albuquerque, 14, a type most desired by men of all Brazilian females. Brazilians with such characteristics are considered white.

being faster at the lower end of the color spectrum, a black man of means and education can move into the pardo group without difficulty. A few become upper class 'whites,' but elite, never. They may marry white women of the same level or lower, but they seldom marry 'up.'

"My brothers have a dark schoolmate who is a frequent guest in our home," confided an upper class moreno woman. "We are very fond of him, but he could never marry my sister." Startled at the familiar phrase, I asked why. "In Brazil," she explained, "a man marries into the girl's family. And he goes alone. The student is accepted in our home, but his parents will never meet mine. They are not on the same social level." Her sister is married to a mulatto.

When a colored man passes over into white society, he does so

A man and a woman are sitting on a large rock in a lush, green forest. The man, on the left, is wearing a light blue sweater and is looking down at something in his hands. The woman, on the right, is wearing a green dress and is looking towards the man. She is holding a cigarette in her right hand. In the foreground, a pack of KOOL Filter Kings cigarettes is prominently displayed. The pack is white with a green band across the middle that says "KOOL" in white letters. Below the band, it says "Filter Kings" in a cursive font. At the bottom of the pack, it says "MILD MENTHOL CIGARETTES". Several cigarettes are visible at the top of the pack. The background is a dense forest with trees and foliage. The overall mood is peaceful and refreshing.

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DOES AMALGAMATION WORK IN BRAZIL? *Continued*

openly, for in Brazil the Negro of the proverbial woodpile has no need to hide. Fashionable ladies and distinguished gentlemen speak matter-of-factly of black forebearers and are socially none the worse for the relationship. "We are a mulatto country, the only one in the world," author Jorge Amado told me. "None of us can say we do not have colored blood, that we are 100 percent white."

According to a popular story, God was selecting candidates for heaven. "This one is German," he said, "and this one is Swedish." Finally he came to a beautiful brown girl. "What race is this?" he demanded. "It is not of my making." Up spoke a Portuguese. "No, my Lord," he answered proudly. "This is a work of mine!"

For the Portuguese, it was a work of love. His dark progeny are everywhere and, thanks to his virility, they continue to increase. The touch of the tarbrush that damns a North American, transforms a Brazilian female into the dream girl of the Brazilian male. Praise of the mulatto maiden is the theme of many carnival songs today. Translated roughly, one goes like this:

*"Your hair does not deny, Mulato,
Because you are mulato in color;
As color is not contagious, Mulato,
I want, I want your love."*

Last year Brazil's entry in the international Miss Universe contest was Vera Lucia Couto dos Santos, a long-stemmed dusky beauty. She would be classified as a Negro elsewhere, but her long, wavy hair and modified Nordic features make her a mulatto in Brazil. Vera's selection brought murmurings of distress prompted by the same "colored country" fear that has kept Brazil's armed forces and diplomatic corps vir-

tually lily white. Also heard was the "Brazilian conscience" expressing pride in being represented by a truly native daughter.

Dark women may have been mistresses in the past and some may be living in concubinage today like thousands of white women in divorceless Brazil, but, as a group, they are respected. "Sex is not a factor here in race relations," said Director Ruy Mesquita, whose family owns O Estado de São Paulo, Brazil's most influential newspaper. "We respect Negro womanhood. We do not think of the Negro, man or woman, as inferior." The handsome scion of an old Portuguese family pointed to a wall-size mural in his palatial office. Among the staffers standing behind the paper's original founders was a mulatto, Francisco Glicerio de Cerqueira Leite. "We Portuguese in Brazil are not prejudiced," he continued. "One of our top editors is the grandson of a slave."

When I asked how many colored men were in congress, a reporter said, "it would be easier to count those who are white." If a mulatto elects to be white, he is officially that and his drivers' license says so, no matter how dark his skin. Because the determination of race in census taking is left to the individual, and the line between pardo and branco is largely a matter of opinion, the population figure for whites (60%) is greatly exaggerated.

At least one president, Nilo Peçanha (1910-11) and a vice president, Melo Viana, as well as a governor of Bahia and a mayor of São Paulo, were mulattos. Another mulatto, lawyer Ruy Barbosa helped write the Brazilian Constitution. A city hall was named in his honor. The list of mixed bloods renowned in the field of arts and letters is too long to be recounted here, but important is the fact that leaders who in North America would be classified as Negroes, are white people in Brazil. Left behind are pardos at the half-way point of absorption and floor sweeping pretos who have not yet begun to fade.



Anti-discrimination law resulting from refusal of São Paulo hotel to accept dancer Katherine Dunham (left) in 1951, was authored by Senator Affonso Arinos de Mello Franco (right). It passed unanimously. Negroes feared bill would create racial problem, while white people asked if his "daughter" was in love with Negro.



Dr. Gilberto Freyre, famous sociologist, visits Recife experimental school he founded. He says poor racially mixed children are as talented as wealthy and white ones. Second graders (right) with Dir. Terezinha Padilha include very poor mulattoes, middle class Nordic-American and black-Brazilian white (boy standing, l.) adopted by white family.

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and each will be awarded a coupon for \$100 worth of meat. Only one winner per family. Winners will be notified approximately 30 days after close of the Sweepstakes.
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DOES AMALGAMATION WORK IN BRAZIL? *Continued*

Johnny-come-latelies in the business of bleaching, the non-white Brazilian male, is making his contribution toward a whiter country by marrying white women. In doing so, he exchanges economic security for social status. All of the mixed couples with whom I talked said they were fully accepted in their communities, but knew of those who found the going tough, mostly in industrial São Paulo, said to be Brazil's "most prejudiced city." Dr. Irajá Iracema Sant'Ana objects to such unions, but for a different reason. "I have nothing against interracial marriages," said the pretty brown-skinned gynecologist during a party in her split-level home, "but I do not think our men should marry beneath their level."

Not all colored men consciously choose white mates, however. In a society where people freely mix, interracial couples often meet through happenstance. Dr. Terencio José Luz, whose great grandfather came from the Ivory Coast of Africa, met his white wife through her sister, a patient of his. Councilman Ary Silva, whose grandmother was President Rodrigues Alves' cook, met his wife at a party given by an Italian social club. Rivadavia da Silva, public relations officer for the Bank of Bahia, made his choice through a process of elimination.

Silva took a boat trip into the interior to visit his parents. On board were six lively girls with whom he became acquainted. When he returned to Salvador, he invited all of them to be his guests at a movie and treated them to ice cream. Four came. He invited the four to another party, but this time only two appeared. "By then," he laughed, "they suspected that I was not serious with any of them." For the next party, only one girl showed up and she was white. That one he married.

One of the best examples of continuous interracial marriage is the remarkable Marques family of Recife. Not only have Marques males married white women, but all have followed in the medical footsteps of the head of the clan, the late Dr. Arnobio Marques who practiced in Paris and Brazil for 50 years. A dark Brazilian married to a Portuguese woman, he was professor of surgery on the faculty of the School of Medicine at the University of Recife. A light mulatto son, Dr. Romero, who has been honored on two continents for his work in the field of vascular diseases, is now dean of that faculty. He, in turn, married a white woman. They have three daughters and three sons. The eldest son, Dr. Marcio, is married to a white woman and works with his father at the University. Daughter Helen is married to a white lawyer. Marcio and Helen have one child each, representing a fourth generation—and Arnobio's color has run completely out. A second son is in medical college studying to be a doctor like his grandfather, father, brother, bachelor uncle Sylvio and two second cousins. Young Sylvio is still in secondary school.

With their color and such an illustrious background, the grandchildren of Dr. Arnobio were born social whites. His blonde teen-age granddaughter can marry into Recife's elite, but his two sons are not fully accepted by all of their contemporaries. "We can go any place whites can go," admitted tan-colored Sylvio. "There are no bars, but we are not completely accepted," added brother Romero. "In the mid-



Dr. Arnobio Marques, a dark Brazilian who married Portuguese woman (r.) to begin four generations of doctors, all married to white women, is example of "race bleaching" by Negroes.



Mulatto son of Dr. Arnobio, dean of Univ. of Recife Medical School Dr. Romero, 60, married white woman, Sonia, 55. Their marino daughter Helen, 25, married white lawyer Arthur Eduardo de Oliveira Carvalho, 29. Grandson is officially white.



Journalist Francisco Glicerio de Cerqueira Leite is pictured with pioneers of O Estado on wall of largest São Paulo newspaper. At left, Mae Preta (black mother) is mid-town statue commemorating Law Of Free Womb—children of slaves are born free.



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Youngsters play soccer in the streets of every city and village, for the British version of football is Brazil's national pastime. Next to beach, soccer field draws largest crowds. Social clubs are represented by professional teams, and interclub competition is keen. Many of star players, like Pelé (below) of Santos Club, are dark Brazilians.

DOES AMALGAMATION WORK IN BRAZIL? *Continued*

die and lower classes, color makes no difference. Here, among the upper class descendants of Dutch and Portuguese sugar barons, nothing is said, but we feel the difference."

Color, or rather the lack of it, is the status symbol which permits the mulatto to rise high and fast in a white oriented society with a white-nation goal. It also sets him apart from his darker brother. The feeling of envy by one and superiority by the other culminates into mutual hatred in the more bigoted areas of Brazil. "Mulattos are more prejudiced against pretos than are brancos," Professor Thales de Azevedo told me between philosophy classes at the University of Bahia. "On a lower level, there is less distinction between them."

The most common charge against mulattos by both brancos and pretos is that the mulatto "wants to be white." With all the emphasis on whiteness, I asked Dr. Rene Rubeiro, the Recife anthropologist, if it were bad to be black. "Yes!" he roared. "Nobody wants to be black!"



Queen of the favelas (slums), Carolina Maria de Jesus watches poor children at play against backdrop of shacks about which she wrote in her famous diary, *Quarto de Despejo* (Garbage Room). She now lives on farm unhappy with riches from book.

Ambassador Raimundo de Sousa Dantas, noted journalist and author, told me that dark citizens "find prejudice in every walk of life." The ex-diplomat (Chana, 1961-63) lives in an exclusive Rio neighborhood. His chauffeur and male secretary are both white and his three children attend expensive private schools. He is accepted as a white man, but he prefers to be called a Negro. Dantas, the son, was turned away from the Rio Yacht Club where Dantas the ambassador is admitted, but not as a member.

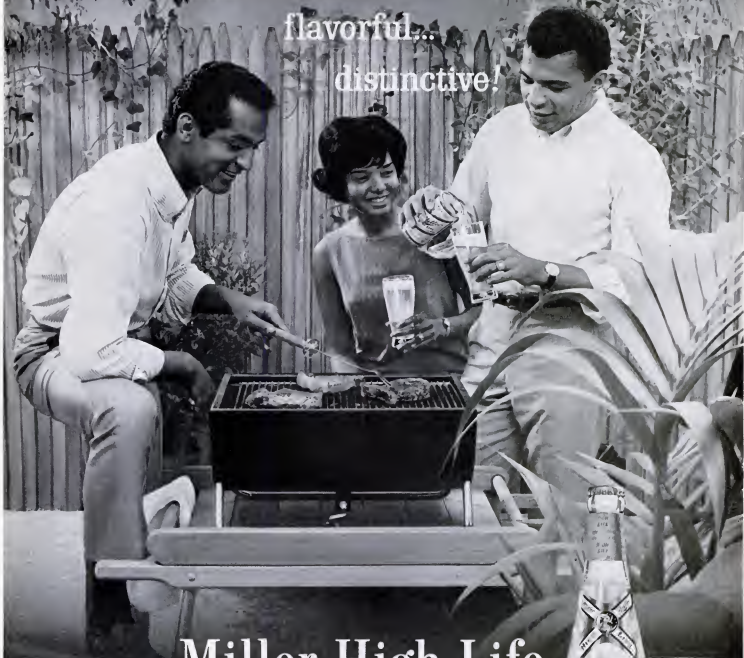
Dr. Edgard Theotonio Santana is an eminent cardiologist who lives in São Paulo. Born in Bahia of an illustrious family, he has position, education, culture, money and a cabocle wife who represents four generations of Paulistas. The Santanas are patrons of the arts. Their pictures frequently appear on the society pages of local papers and they are active in civic affairs. Theoretically, he is an upper class white man, but in reality he is black.

"Here prejudice is limited to darker peoples," he said, as he sat in the den of his art-filled apartment. "But some modifications are



Greatest of all soccer players, Pelé leaps high in air to head ball during exciting match. Pelé, whose real name is Edison Arantes, is world's highest paid athlete and a millionaire. Aims: win world soccer cup for Brazil "then to the altar!"

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Retired General João Batista de Matos is now army marshal, is holder of Order of Merit. Navy has one colored officer; Air Force has none.



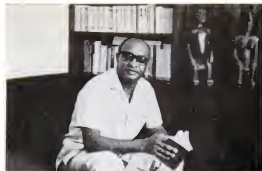
Federal Deputy for 18 years, Nelson Carneiro, leading Social Democrat, is only admitted mulatto solon. He chairs three important committees, advocates divorce.



Alternate Federal Deputy Luiz Pereira da Silva is only dark Brazilian in Congress. Ex-house painter was at bottom of deputy list. Revolution put him on top.



Councilman Ary Silva (c.) is Majority Leader of São Paulo assembly. A sportscaster, he heads sports section of *S. Paulo Daily*, founded sports writers' association.



Ambassador Raimundo de Sousa Dantas is only Negro diplomat (Ghana 1961-3). Self-taught ex-minister of education and author has fine home, white secretary and chauffeur.



Cardiologist Edgard Theotônio Santana and Indian-Portuguese wife Maria live in beautiful apartment, are active in São Paulo social, civic life and are patrons of the arts.

DOES AMALGAMATION WORK IN BRAZIL? *Continued*

"For a preto to have a nice life here," commented dentist Aloisio Cruz, "he must be a professional man, must have a college degree." Dr. Cruz lives in Salvador, Bahia, the "integration capital of the world." His large home is staffed with four servants and he owns a cocoa farm 400 miles down the coast. Because he is dark, he says he is unwelcome at the clubs, a most important part of the social structure of Brazil. Dr. Cruz removed his two children from the Pan-American school because they "could not get along" with their schoolmates, many of whom were sons and daughters of white Texans employed by Petrosas, a government oil company. "In the old days," he muscd, "most of the white people here were Portuguese. We all knew each other. Today Salvador is a city of strangers."

If not recognized, a 'white black' man can be left standing on the corner, as has been the experience of a Rio professor who calls it a social oversight, not racial discrimination. Most black people are poor, he explains, so a driver may pass them up because he assumes that they cannot afford to ride in a taxi.

The educated dark Brazilian who is less affluent, has more difficulty establishing his white man status. A young economist who travels for

a marketing research firm was refused service at a restaurant in the interior. "I don't know you," objected the waitress. "You are black." "If I wear a tie in the country towns, I am accepted as a big shot," he grined, "but hotel clerks ask to see my money first."

The 'whites of Bahia,' second and third generation mulattos with all of the characteristics of being white, got that way right in their own back yard, but some affluent and educated black Behianos travel south to German-speaking Santa Catarina to take unto themselves blonde wives.

Luiz Pereira da Costa joined his fellow newsmen in the office of a Catholic daily. "Here in Pôrto Alegre (where there are many immigrants) we have no 'white black' men," he said. "The moment we start to flirt with a white girl is the beginning of trouble."

As a general rule, there is no such thing as a 'white black' woman anywhere, though she may possess all of the necessary qualities to pass into a higher social stratum. Marrying her will lower, not raise, the status of the equally educated black man. Left for her is only the less qualified mate, black or white.

A novel twist has been added to the racial maze in the Northeast, according to Carlos Castello-Branco, a reporter in Brasília. Some of the elite, now poor, are beginning to marry mulattos. "I found three



Labor Advisor Heitor Nunes Fraga is ex-president of oldest continuous (1872) colored organization, S. B. C. Floresta Aurora. Pictures of past presys on wall of Porto Alegre club include Fraga's father. Eight hundred twenty-six family club has one Japanese, nine white member families; plans to build its own beach.



Doctor Jameson Ferreira Lima is member of exclusive International Club of Recife, director of Sports Club which once refused non-whites. Dutch wife Enilda and Paula, 5, are green-eyed blondes; son Antonio, 15, is redhead; Jameson Jr., 3, is blond with blue eyes and Marcia, 16 (not shown), is a brunette.

Castello-Branco's working in a bank when I went home," he said. "And each was a different color."

There is now a new feeling among the younger generation regarding the whole spectrum of color. "We do not talk about color," said 27-year-old moreno lawyer Walter Costa Porto. "The older generation has a different mentality about social status. We who are more free of racial prejudice and discrimination, think differently. In marriage the question is not one of color or race, but love." Porto, whose great, grand grandmother was an African, admitted that very few morenos marry girls darker than themselves. "I would," he volunteered, "if I loved her. I have friends who did."

PREJUDICE AND DISCRIMINATION

THE mention of racial prejudice and discrimination in Brazil raises immediate debate with conflicting statements.

"It does not exist in Brazil," says a politician in whose state a racial discrimination case is pending.

"There is none," says an educator whose male secretary is a Negro. "I have not seen any here."

"Prejudice, but no segregation," says a doctor.

"Incidents, yes. But no problem," says a deputy.

"It is foolish to say there is no discrimination," says an author.

"Racial separation is increasing here," says a philosopher.

"It is growing only because the country is growing," says a senator.

"Here, the problem is solved," concludes a lawyer.

All agree that the Negro in good circumstances has no racial problem, but as councilman Eduardo de Oliveira says, the problem is to elevate himself to good circumstances. Prof. Francisco Iglesias, an historian at the University of Minas Gerais, offers a solution not for the problem, but for the question concerning the problem's existence. Ask a branco the following questions, he says, and you will get the following answers:

Are you prejudiced? No.

Would you receive a Negro in your home? Yes.

Have a Negro for your son's playmate? No objection.

Would you want your brother to marry a Negro? No!

Call it economic if you will, classify it as prejudice or discrimination as you will, but the fact remains that despite a law forbidding it, and the "Brazilian conscience" which precludes it, there are places where the dark Brazilian is unwelcome and there are firms that will not hire him. And although a whole lot of white sisters are marrying black men, there are those in the prejudiced upper class who disapprove of intermarriage for brother or sister.

Brazil's Anti-Bias Law

Senator Alfonso Arinos de Mello Franco is author of Brazil's anti-discrimination law. He first became aware of the need for such a measure when he learned that the German wife of his Negro driver could patronize an American-owned Rio ice cream parlor and her husband could not. The refusal to admit Miss Dunham to a São Paulo hotel aroused public opinion and spurred him to action. Penal Code 1390 covers pretty much the same grounds as our civil rights law. In fact, the senator suspects that our law was modeled after his.

Most colored people, steadfast in the belief that there is no racial problem in Brazil, feared such a law would create one, but they joined in the rejoicing when it was passed unanimously July 3, 1951. Some brancos were not as happy. Admonished a late aunt of the senator: "You have met only two Negroes in your life—your driver and the woman who brought you up. For that, you bother all the people in Brazil!"

Aware that Brazilians are noted for passing many laws but enforcing few, Senator Arinos believes his law is a means of preventing the country "from becoming prejudiced." Its success as a preventive measure leans heavily upon the power of the press. The publicity given incidents of "un-Brazilian behavior" are more damaging than penalties under the act. As he sipped afternoon tea in Brasília in the home of his son, also a deputy, he told me how publicity was a strong factor in forcing Spanish nuns to accept a dark girl in their school, and how publicity caused the near destruction of a Bahian beauty shop that reputedly refused to serve a colored woman.

Because of the difficulty in proving discrimination and prejudice, few cases are brought to court; because of the fear of publicity, those that do get on the dockets are usually settled out of court. Through an oversight, private clubs are not mentioned in the law. "When the German Club in Rio Grande do Sul refused to admit Negroes," he said, "I was flooded with letters saying clubs should be added. The law covers prejudice anywhere, clubs included."

Among the senator's fax mail were letters accusing him of having mixed blood, and asking if his daughter were in love with a Negro. Said the eighth federal deputy in one of the first Portuguese families (1750) of Brazil, "The mixed blood charge could be correct. I don't know. I hope so, for to have mixed blood is to be more Brazilian."

Once called by a Texan, the "white leader of the Negro in Brazil," he has frequently been asked if he wanted his sons (he has no daughters) to marry Negroes. "I have no prejudices. I do not know how I would react," he confessed. "It would not hurt me personally, but it might mean trouble for my son who is a diplomat representing Brazil in other countries." Both sons are married to girls of European origins.

World-renowned sociologist and author Dr. Gilberto Freyre disagrees with the effectiveness of the measure. "A law against something is not legislative," he argues. "It is easy to avoid. It may have a psychological effect on Italian hotel owners, but we must make Brazilians

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Burros vie with Volkswagens and oxen with tractors as Brazil hurries to catch up with the Western world. Laundry and other burdens are still carried on the heads of working women and at the *festa*, there are many black cowboys in the old corral.

DOES AMALGAMATION WORK IN BRAZIL? *Continued*

more proud of the fact that race prejudice is insignificant. And make it insignificant, not copy the prejudices of other countries." Dr. Freyre does not include immigrant peasants in the 'other country' category, but rather technical experts imported from the United States, Germany and Belgium. The most extreme prejudice, he feels, is American.

There is considerable agreement that the law applies to foreigners who own or manage most of their hotels; that for the Brazilian, the law is not necessary. A few claim white Brazilians discriminate on their own, or do so because they think Americans expect them to discriminate, and there are those who feel that dark Brazilians lack the courage to knock on untried doors. "Colored people have to force entrance into white clubs and stop imitating American Negroes by organizing their own societies and beauty contests," stormed Prof. Vivaldo Costa Lima when I interviewed him in his office at the Institute of African-Oriental Studies in Salvador. "They are resisting assimilation and this is dangerous. This is not Brazilian." Meeting such militancy for the first time, I mistook him for white. "Do you think I would be a white man in the United States with this hair?" he demanded, pointing to its crispness.

The most irrefutable areas of racial discrimination are the armed forces and the diplomatic corps. The air force has no recognizable colored officers, but the Navy now has one that a test case produced. Only three per cent of the army's top brass are non-white, including a marshal. The one dark ambassador was sent to Africa.

Colored Brazilians seldom seek admittance to the better hotels and restaurants, nor can many afford to, averaging only \$24 a month. Most charges of racism, consequently, come from visiting American Negroes. In one hotel where local colored people expressed doubts about its racial practices and where white porters asked if I had reservations before removing my bags from the cab, I found flowers and a basket of fruit in my room, compliments of the management.

Charges made in an article published in a Rio newspaper blamed residential segregation for the large percentage (70%) of Negroes living in the favelas and accused renting agencies of refusing to rent to them. I saw no 'Negro neighborhoods' in the cities I visited. It is true that the favelas are largely Negro, but so are the poor. Dark people of means told me they have had no difficulty in renting or buying in the neighborhood of their choice. White people have never demonstrated against a Negro neighbor. I asked the photographer if there were dark Brazilians living in his middle class, high-rise apartment building. He had to stop and think. "Yes," he remembered. "At least one."

In Brazil, everybody belongs to some kind of social club, even those who live in the favelas. Practically all have soccer teams whose players, like the great Pele, are mostly dark. The Yacht Club of Rio does not accept Negroes, I was told, but three colored doctors belong to the Yacht Club of Recife. The seven-swimming pool, 7,000-member Sports Club of Recife once did not admit dark people. "Now anybody can join," laughs Dr. Jamesson Ferreira Lima, a stockholder. "Even an American!" Club pools were off limits for Negroes in some São Paulo clubs at one time, but Ary Silva conducted a newspaper campaign against the practice and the bars were dropped.

The policy of the all-white Fluminense Club regarding its Negro

players was questioned when they were barred from all club social activities. So it was ruled that as paid employees, soccer players were not entitled to member privileges. Few dark Brazilians will admit it, but continued rebuffs from white clubs gave rise to numerous predominantly colored "cultural societies" — the nearest they can come to an NAACP in a country where organizations for the benefit of only one ethnic group are forbidden. Under the rise-and-pass system of social mobility, some Negroes feel that by improving themselves educationally and culturally, all things enjoyed by others will be added unto them. And they point to a 'white black' man to prove it. Others are more race-minded. President Sebastiao Jose de Oliveira of the Renaissance Club that sponsored Vera, says their purpose is to "combat racial prejudice." The Kenya Club of Rio, a group of University graduates, is holding a nation-wide seminar in August to discuss the dark man's problems. The ultimate aim of the Afro-Brazilian House of Culture in São Paulo is an international congress to show "the real value of those who have had an opportunity to learn."

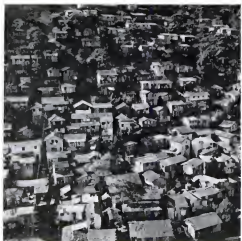
The biggest stumbling blocks to advancement for all Brazilians, are poverty and inadequate educational facilities. Solve the economic problem, they told me, and the Negro problem disappears. Job opportunities for dark people are limited in many urban centers. They are well represented on the daily papers, hold high positions in the oil industry and on school faculties, but all too often they end up pushing a broom. Advertisements specifying "nice appearance" usually mean white appearance. The absence of Negro clerks in large city stores and Negroes in responsible positions in the 'high fashion trades' such as clothing, would seem to bear this out.

"There are over 3,500 American firms in São Paulo," said a white economist, "and most of them have brought their hiring practices with them." Dr. Santana inquired into job discrimination at a Sears store and discovered that the Brazilian in charge of employment refused to hire Negroes because he assumed that an American firm would not want them. When he wrote to RCA complaining about job practices, he received a letter from the company president saying that when American companies cease to discriminate against Negro workers in America, the problem will be solved in Brazil.

The shortage of schools makes it difficult for any child to get an education, regardless of color. Only those with money can afford high school and private school tuition, and in many cases, only the white are admitted. To my surprise, the chief offenders are Catholics. Certain convents will not accept Negro girls. Youngsters in Rio rattle off the names of Catholic private schools that reject Negro applicants. There are several priests, to be sure, but not one Negro bishop.

Perhaps the most unusual case of discrimination brought to my attention was that of a visiting African dignitary. During the course of a tour of Bahia, he was taken to a white brothel. Not one of the girls would accept him. "How dare a prostitute," he stormed, "refuse a diplomat!"

Part Two of this article will tell why the country is free of racial violence, discuss Africa's influence on Brazilian culture and compare the Negro there with the Negro in the USA, including the experiences of Americans who have migrated to Brazil, both black and white.



Favelas, the slums of Rio, are widely publicized, but they are gradually giving way to better housing for the poor. Favela da Catacumba is located in one of most fashionable districts.

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THE COOL WORLD



A Harlem scene is created by actor Richard Ward, urging race hate in award-winning movie, *The Cool World*.

Controversial movie
changes the lives
of N.Y. delinquents

WHEN the makers of *The Cool World* set out for realism, they weren't fooling around. Needing a cast of teens to portray a Harlem gang, Producer Frederick Wiseman and Director Shirley Clarke went into the streets and came up with the real McCoy—a group of underprivileged youngsters who were acting out in real life many of the events the film depicts.

The youths were members of gangs in many ways similar to the Royal Pythons, the movie's subject. "They weren't all problem kids," says Wiseman, "but a couple were on probation even during filming. One was given a smaller part after he was involved in a stabbing."

Given the chance, however, they took to the new life like ducks to water. So adept were three of them that they plan careers in acting. Hampton Clanton, now 18, who portrays Duke, the gang's 15-year-old leader, has enrolled in acting classes at HARYOU-ACT, the Harlem

youth program, as have Bostic Felton and Gary Bolling. The three have also appeared in LeRoi Jones' off-Broadway drama *The Toilet* and Bolling, a high school graduate, was picked for a scholarship to the Academy of Dramatic Arts.

"They're all doing wonderful," reports Robert MacBeth, HARYOU-ACT's drama director. "They have tremendous natural talent and this will permit them to put it to use."

The Cool World itself has been the center of controversy. A Cinema V release, it barely missed the jury's prize at last year's Venice Film Festival. Yet American distributors steered clear because of its harsh depiction of Harlem life. Only recently has the film enjoyed national exposure. "It went over big in France and Japan," says Wiseman, "and is scheduled to be shown in England, Germany, Belgium and Ghana. But distributors here didn't think it too commercial."



His youthful dreams come true, 15-year-old Duke, the movie's hero played by Hampton Clanton, muses over gun he has borrowed from a neighborhood gangster. Clanton and other boys in cast were recruited off the street by Producer Frederick Wiseman and Director Shirley Clarke. Boys were members of gangs similar to Royal Pythons in film.



Deprived of normal home life, members of the Royal Pythons, a delinquent Harlem gang, congregate in run-down tenement they use as headquarters. At left, Duke (in jacket) and cohorts Littleman (Gary Bolling, in bundana) and Rod (Bootic Felton) watch as janitor Hurst (John Marriot) staggers up stairway. At right, boys discuss gang business.

STORY OF YOUNG DUKE CURTIS CARRIES SOCIAL INDICTMENT

THE COOL WORLD is the story of Duke Curtis, a 15-year-old youth who sees ownership of a gun as the fulfillment of all his childhood dreams of power. Along the way, the film provides a strongly implied criticism of social conditions in Harlem.

Its ironical tone is set early. On a school excursion "downtown," Duke and his classmates are assembled in front of a statue of George Washington and given pamphlets entitled, "How to Own a Share of America." The boys do not read them. They are secretly discussing the relative merits of a Colt and a Luger.

Young Duke finally gets his gun—from Priest, a neighborhood gangster who is in trouble with the mob. With it he sets out for leadership of the Royal Pythons, the trouble-prone gang of which he is a member.

His chance comes quickly. Blood, the gang's president, has become hopelessly addicted to drugs and the others urge Duke to replace him. The coup is all set but before it can be put in action, Blood redeems himself. He brings into the abandoned apartment the gang uses as headquarters a young prostitute named LuAnne (Yolanda Rodriguez), who pays for her keep by accommodating the Pythons.

It is further delayed by the news that Littleman (Gary Bolling) has been killed by members of the rival Wolves. Following the code of the teen underworld, the Pythons plot to avenge the killing with a mammoth rumble.

As the day draws near, Duke develops a warm relationship with

LuAnne, and when Blood returns one day high on heroin, Duke heroically throws him out and takes over the Pythons.

Tension of the impending fight is abated, however, by the tender love affair. LuAnne, a whimsical young girl, has announced to Duke her hope of traveling to San Francisco "to see the ocean." After giving her a lesson in geography, he takes her instead to Coney Island for a glimpse of the Atlantic.

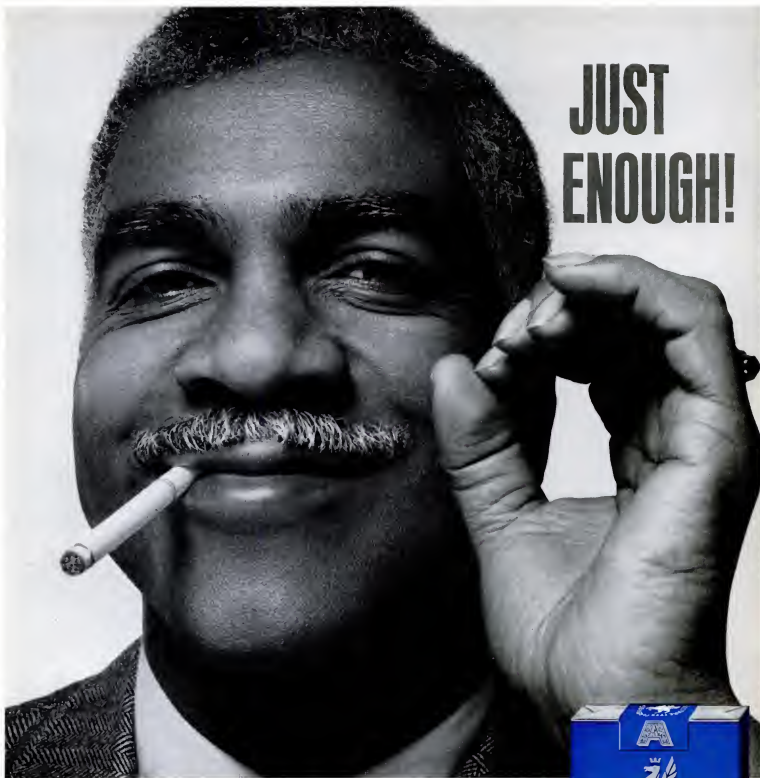
After the outing, during which the wispy LuAnne disappears as mysteriously as she had appeared in his life, Duke returns to the apartment to prepare for the fight.

The scene is one of pathos. Almost ritual-like, the gang bolsters its courage by passing the wine bottle, and one of the younger members nearly passes out. Just before they leave, Priest enters begging to use the place as a refuge from the threatening mob. Duke consents and then leads his charges into battle.

During the rumble, Angel (Joe Oliver), the Wolves' leader, is killed and the boys flee. In a brief episode, the viewer is reminded that Duke, for all his experience and toughness, is still a 15-year-old boy. Like a terror-stricken child he rushes through the streets of Harlem. At the clubhouse he finds the body of Priest, who has been found and murdered by the mob. In utter panic Duke flees to the house of his mother (Gloria Foster). Moments later the police find him, beat him mercilessly with nightsticks and drag him away.



Women play a big part in Duke's life. At left he is comforted by mother (Gloria Foster). Sweetheart LuAnne (above) provides love. Gaudy prostitute (Marilyn Cox) is Priest's woman and therefore a symbol of success.



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Fulfillment of dream is the moment when Duke receives longed-for gun (above) from Priest. Below, he uses knife to threaten Blood, whom he has espied through mirror at gang's headquarters. He throws him out and assumes the leadership of Pythons.



The gory chain of events reaches tragic conclusion as Duke is apprehended (below) at mother's apartment by police who beat him viciously with nightsticks and drag him away. Above, mother is unaware of incident as patrol car speeds by sidewalk where she flirts with new boyfriend (Ted Butler). A critic called film one of "least patronizing."



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30,150 miles and still plenty of good, safe tread. (Actual photograph of the Goodyear Power Cushion.)



Martell (Marty) Payne of Santa Monica, California, is all smiles as he approaches start of 29th Annual Mobil Economy Run in West Covina, California. Handsome high school student became first Negro ever to participate in grueling, seven-day, 3,200-mile transcontinental run when he was chosen as driver for California Dodge Dealers Association.

TEEN-AGE DRIVER SETS PRECEDENT

**Marty Payne is first
Negro in Economy Run**

THERE were many surprises in this year's 49-car, transcontinental Mobil Economy Run from West Covina, California to New York City. But the biggest surprise of all was the unexpected showing of a 17-year-old Santa Monica, Calif., high school boy, Marty Payne, who piloted his six-cylinder Dodge "Dart" 170 to a third place finish in the Small Engine Compact Class. The winner, a Ford Falcon, averaged 25.61 miles-per-gallon of gas as compared to 24.04 by Plymouth's Valiant, and 23.50 by Marty's car. In overall competition (won by Rambler—25.65 m.p.g.) he was sixth.

No one had envisioned such a big performance from Payne—no one, that is, except himself. "I knew I had to be up among the leaders at the finish," he said. "So much depended on it. By being the first Negro ever selected to drive in the Run, I realized that my showing

would have some bearing on future Negroes being chosen to drive. Man, I was nervous, but that helped me, I think. Of course, my navigator was Mr. Warren Tiaht, a Chrysler engineer, and he helped me more than anything or anyone else."

Even so, it was still an outstanding feat by the youngster. Inexperienced almost to a fault, he was matched primarily against seasoned drivers who knew all the tricks and had spent years developing "Economy Run" techniques. They figured to give him the beating of his life, but as it turned out, he was the one who did most of the whipping. "When I got to New York I felt real good," Payne said. "Sure. I was tired, but I was too elated to notice it that much. This was my first time at this sort of thing, so I was pleased, real pleased. Next time though—if there is one—I hope to win."



Pointing to assigned car (left), Payne discusses Dodge "Dart" 170 with team captain Bob Cahill, then proceeds to map strategy (right) with Lois Johnson, Dodge navigator. Economy Run followed route which took him to Kansas City, Kansas; Chicago, Ontario, Canada and New York. All foreign automobiles were excluded from competition.



Before start of race (above), Marty confers with Dodge team members during night briefing on road details. Next day (below), he goes over charts with only other teen-age Dodge driver, Dareth Rich. High scholarship, ability won entry for him.



Learning the ropes, Payne huddles with Warren Tiahrt, his navigator and co-driver. Tiahrt is Chrysler engineer from Detroit. He was National Rally champion navigator in 1963. "I owe much of my success to him," boy says. "His knowledge of cars and routes was responsible for my strong finish among so much top flight competition."



LONG, HARD WORK LANDED PAYNE IN DRIVER'S SEAT

LIKE MOST things in life, Marty Payne's selection as a driver in the Mobil Economy Run, did not come easy. To be considered, he had to win a driving contest at Santa Monica High, and then he had to put in many hours touring the streets, parkways, deserts, seashore and mountainous areas of Southern California practicing for the long, tiring event. In addition, he had to acquire the skilled "techniques" which enable a driver to squeeze the most mileage possible out of his automobile.

"It was a tough assignment," he said with a smile on his face. "but everybody was real friendly and kind. Whenever I needed advice on this or that and my navigator wasn't around, the other drivers came to my aid."

Of all the cars entered in the run, only one failed to finish when the driver became sick and had to drop out. In each automobile there was an observer from the U. S. Auto Club. Observers switched vehicles once a day to prevent car tampering or other forms of cheating. There was none, according to Payne. "Everything was honest and above board as far as I could determine," he says.



Scouting about car repair center in West Covina, novice driver investigates rebuilt 1940 Dodge. This particular auto was that year's co-winner in class "C" division of Los Angeles-Yosemite Economy Run. It was used as press car at start of 1965 run.



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Plants at Atlanta, Ga., Baltimore, Md., Belleville, Ill., Cleveland, Ohio, Fort Worth, Texas, Frankenmuth, Mich., Natick, Mass., Phoenix, Arizona, Tacoma, Washington.



Resting on car at Niagara Falls finish line, driver gets identification once over from uniformed customs agent. He drove at leisurely and economical 50 miles per hour.

Passing in review, Payne receives gifts, congratulations from Snow Queen of Albany, N. Y. His luxury compact weighed 200 pounds more than cars of his competitors.

PAYNE LEADS BUSY TEEN LIFE

MARTY PAYNE'S life—with the exception of the Mobil Economy Run—is pretty much like that of any active teen-ager. At school, he is a sports star, a reporter for the school paper, and a good scholar. He maintains a B-plus average. After school, he works parttime as a cashier for the city Recreation Department. He also plays piano and trumpet whenever he finds the time for music.

At home, he helps out with the chores (including dish washing), and often engages in horseplay with his sister, Delores, who attends California State College in Los Angeles. He has two other sisters, both married. His parents are separated.

After winning a spot as an Economy Run driver, Marty was presented with the Dodge Dealers VIP Award on a Los Angeles rock 'n' roll show 9th Street A-Go-Go. Asked his reaction to the highly coveted citation, the modest teen-ager replied, "It was a nice experience, and made me very, very happy."



Behind steering wheel, Payne makes left turn while cruising towards finish line at Times Square in New York City. Arrival of Mobil Economy Run cars brought out bands, press and huggers. There were nine classes of cars entered in contest.



HINTS ON ECONOMICAL DRIVING

To drive economically Payne says:

- 1) Always coast downhill.
- 2) Take foot off accelerator when anticipating stop.
- 3) Wear thin soled shoes for "feather foot" touch.
- 4) Avoid the use of power equipment (windshield wipers, lighters, etc.) when possible.
- 5) Maintain even speed on highway, follow required speed in city.
- 6) Avoid constant starting and stopping.
- 7) Try for smooth take-offs.
- 8) Keep windows rolled up.
- 9) Relax behind wheel, avoid switching from in-to-in-to.
- 10) Keep tire pressure fairly high, low tire pressure causes friction.
- 11) Make sure all systems are functioning properly.
- 12) Think ahead.



Backstage chat with "Golden Boy" of Broadway brings admiring glances from racer. Meeting Sammy Davis Jr. was more thrilling than drive, he said. He spent several days in Manhattan visiting numerous relatives, touring various famous buildings.

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At his school (above), high school senior is visited by some of Santa Monica's leading citizens, including Harry Siciliane (r.), current president of Santa Monica's Chamber of Commerce.



Leaping high in air, avid sports enthusiast scores with left-handed shot. During past three years he lettered in basketball, baseball, football and track. He once cleared record-breaking 6' 3" in high jump.

Coffee breaks are frequent around Payne household. Here, sister Delores fills cup of father, LeVert, an insurance agent. Marty will enter San Jose State College this fall as a journalism student.



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Community participation in the "Three Year Experimental Project on Schools in Changing Neighborhoods" involved Wilmington Mayor John E. Babiarz who was introduced to a class by Barbara Sammons (standing). At boys' assembly (below) Drew-Pyle custodian George Hutcheson, a self-taught pianist, entertains his attentive young audience.



WILMINGTON FINDS AN ANSWER

City salvages underprivileged pupils

IT WAS hot outside the Wilmington, Del., classroom and sweltering within. But the assignment had been given and the teacher was watching. The four-year-old took her pencil in hand, stared nervously out the window and then at a blank piece of paper. "If we had more money we could get another apartment because ours is falling apart," she began writing in a large scrawl. "The door is falling down. The ceiling is falling down and when it rains it comes in. We have roaches now but I hope we won't have them if we move." The little girl continued answering the open-end question asked by her teacher, revealing in the process her perceptions of herself and the immediate world around her. She had been asked: "What is the best thing that could



Project Director Dr. Muriel Greshy confers with Principal Joseph Robinson at George Gray School. Principals, teachers worked on own time to further project. "Education allows you to be very human, if you permit yourself to be human," Robinson says.



Den mother, Mrs. Florence Nicholas, checks cub scout salute with approval of scout organizer Guy Simpson (on stage, l.). John Dougherty who along with mothers helped pay boys' registration fees, and den mother Mrs. Grace Scott.



Savings stamp project is supervised by primary unit teacher, Mrs. Ethel Closson, with help of (at table, l. to r.) Earl Gardiner, Mrs. Malinda Hope and Mrs. Hannah Hopkins. The 1,100 pupils in Gray School bought \$8,282 worth of stamps and bonds.

WILMINGTON FINDS ANSWER *Continued* happen to your family and why?"

Another child, his spelling imperfect and his syntax even worse, answered: "I think could happen is we might needen some clothing and T.V. and a house and a pretty garden and shoes and things that is needed in our home. We might needen more help. My father is not live with me."

Other youngsters in the class wished "for us to get rich," or "for my family to have an icebox," or "that we had enough food, money and clothes for every one in our house." In so many different ways the students wrote the same thing—they wanted a better life.

It was the sort of response that could have come from any one of the nation's culturally disadvantaged youngsters whose need for a better life inevitably includes a better education. Poverty-stricken both in mind and body, they constitute one of the biggest problems challenging U. S. grade schools equipped with traditional curricula that do not meet the youngsters' needs. How to tailor a "middle-class" education to fit an "under-class" environment, has been the problem. One approach to it is being worked out in Wilmington's schools which since 1954 have been caught in the cross currents of an exodus of middle-income whites fleeing from desegregation and an influx of low-income, non-whites. The percentage of Negroes enrolled in the schools skyrocketed from 20 per cent in 1954—the year of the Supreme Court's school desegregation decision—to 66 per cent of the total 8,900 enrollment last year. During this period it seemed the whole educational system would go to pot. And indeed, in a community where the city spends \$650 annually on the education of each child, "everything could have been lost if we resegregated our schools and became 98 per cent Negro," notes Superintendent of Schools, Dr. Paul E. Smith. "Within the 10 years we would have made no progress."

The Wilmington students, who in so many words had said they wanted a better life, lived in a slum area whose newly-arrived families were largely supported by the Department of Public Welfare. Many of the fathers were longshoremen and the mothers domestics. While



Camping trip on Brandywine Creek is supervised by People's Settlement House director Jim Sills (2nd from left). He and his staff work with boys at Drew-Pyle School to help develop a good male image in them. Meeting with the boys once a week, they serve 500 families, staffers regret that they cannot be with their charges every single day.

wages were always very low, rents were high for dilapidated homes. Because the parents worked, their children generally were unsupervised and often when a child left school he remained in the streets rather than return to an empty house. Many of the homes were without fathers. As a result the children "were constantly on the defense—protecting their mother's name, their looks, color, poor home conditions, size of their body, inability to grasp quickly. They needed, wanted and deserved approval, attention and love," one school principal explained.

The students in the sweltering classroom had carried all of this—their hopes and frustrations—inside of them and now for the first time were telling their teacher about it. Their question answering was part of a "Three-Year Experimental Project on Schools in Changing Neighborhoods" launched in 1959 under joint sponsorship of the Wilmington Board of Public Education and the National Conference of Christians and Jews. Administered by Dr. Muriel Crosby, assistant superintendent in charge of elementary education, the project sought 1) to improve the city's elementary schools by redesigning curricula and teacher techniques to meet the students' "human relations" needs and stimulate their motivation for learning, and 2) to upgrade family and community life by training and working with local leadership.

In other words, the experimental project was not going to restrict itself to the four walls of a classroom. The whole city of Wilmington (pop.: 97,000) was going to be involved. In the project's early phases, a program was designed to help teachers change their attitudes toward the students. Many of them had to overcome their initial rejection of children who seemed dull and disinterested by comparison with pupils they had previously taught. Often they had expressed fear that standards attainable with other pupils were unattainable in these classrooms. And indeed this could have become a prophecy fulfilled if the teachers had not been trained to make every effort to communicate with their students. "The language problem was our first barrier," reports Dr. Crosby. "The children's dialect was almost foreign to the teachers. Neither student nor teacher understood each other fully and unless we could talk to them we couldn't motivate them." In other words, ways



George Gray School Store (Graylore's) is managed entirely by students of a fourth level class, sells standard school items. Under their teacher's direction, the class does all of the accounting and even provides store detectives for security purposes.



Learning about courtroom procedures, students at Stubbs School listen to Wilmington's only Negro judge, Sidney Clark. Their Student Council campaigned to keep the school clean, staged a courtroom play in which they put mock offenders on trial.



Dr. Paul E. Smith, superintendent of Wilmington schools, describes his job to group of students who were interested in the way various city officials serve the community. The students gain first-hand contact with civic leaders in Wilmington.



Job opportunities, heretofore closed to Negroes, are presented through movie slides and a talk from YMCA official Wesley J. Marshall to parents and students. Information about opportunities helps develop ambition and forestalls dropouts.



Library hour is conducted for students at Gray School by community volunteers (l. to r.) Mrs. Donald M. Dietz, Rev. Willard Robinson, Mrs. David Menseer, and Mrs. Earl Downing (holding book) while the school's librarian, Mrs. Atlanta Brown, looks on.

WILMINGTON FINDS ANSWER *Continued*

had to be found to bridge the gap between teachers and students.

By using such tools as diaries, time budgets, autobiographies and open-end questions, the teachers gradually diagnosed the human relations needs of the children. Information gathered by the teachers would help guide their efforts to develop curricula appropriate to these needs. They assumed that if children saw "use value" in what they were taught, their motivation to learn would be increased and their academic achievement improved.

For example, from the diagnoses one teacher learned the problems of her students centered on poor housing, living conditions that created poor physical and mental health, and inadequate financial resources for decent living. On the basis of what she also knew about the community, she decided to develop the concepts "family," "home," and "money" through an experience unit in the social studies.

As part of her diagnoses, another teacher suggested that because all of her students were living in a new neighborhood there would be things they missed from their former homes. There were: the corner store that gave you credit when the relief check failed to arrive on time; the neighbor who baby-sat for you so that you could go out to play, knowing that your little brothers and sisters were being watched; the farmers' market where at the end of the day the farmers sold produce cheaply rather than return home with it. These were some of the "familiarities" the children missed. They also indicated pleasure in the new: the home in the housing development never without heat in the winter, thus making it possible to take a bath when you wanted to; a bedroom you shared with only one other person; a closet for your clothes; play space; no rats or leaking roof.

Several teachers soon discovered the typical, middle class picture of the family with its lovely cottage, white fence, both parents and friendly siblings—found in most first grade books—were entirely foreign to the children. In one class only six of the 30 youngsters lived with both parents. Home conditions were partially revealed by the children's response to the question: "What would your father say if he came home from work and found the breakfast dishes in the sink?" Only one child responded with "Mama must be sick." More typical responses were: "Drunk again," "On the telephone all day."

While this information gathering process was underway, Dr. Crosby and the school principals set up lines of communication with civic agencies and organizations in Wilmington. From 1959 to 1962, at least 65 organizations, including churches, neighborhood groups, settlement houses and social agencies exchanged information and held joint meetings and workshops on the experimental school project. During the first year, community participants met for four afternoon sessions to discuss ways of discovering and developing indigenous leadership. Within the next two years, a series of monthly meetings were held so community leaders could share progress reports and secure inter-agency assistance when needed.

Now in its sixth year, the Wilmington project continues to wrestle with problems of segregation, fatherless children, urban renewal and changing neighborhoods. While the project officially closed three years

Continued on Page 62

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WILMINGTON FINDS ANSWER *Continued*

ago, many of the city's 15 elementary schools have "kept it alive" by developing programs that would help solve the community's immediate problems. The programs vary from school to school.

"Project Boys," for example was started at Drew-Pyle School (95 per cent Negro enrollment) which is located in a neighborhood of 10,000 families, 43 per cent of whom are without fathers. "Many of our boys are in homes where the father is absent, ill, ineffective or not at home during the time the boy is there," explains intermediate grade teacher Mrs. Inez DeBaptiste. "Boys grow up without a good male image. Often they have problems but do not feel free to go to the mother or the female teacher. Often they need direction because the idea of school and working hard for good grades is touted through the neighborhood gangs as unmanly."

Drew-Pyle started several projects to help build a male image in the boys. One, the Boys Assembly, secures responsible, male members of the community for speeches to the boys. Another, the "office-secretary" plan, gives boys a chance to work in the school office as clerks during the noon hour when the staff is normally out to lunch. Such part-time work helps give them a sense of usefulness.

Located about 10 blocks from Drew-Pyle is the Frederick Stubbs School which entered the three-year experimental project in the second year. At that time, compared to the city as a whole, the surrounding community's economic level was average or below. About one-fourth

matter to the Department of Health and Safety and the lot was cleaned." The students later sent the mayor a letter of thanks.

After five years of concerted effort to improve standards at Stubbs school, faculty and students are noticing results. "Formerly parents would send pre-school children by an older brother or sister for spring registration," principal Waters reports. "Now there is 100 per cent parental attendance at registration." In addition, parents in increasing numbers get off from work and come to the school when older children are scheduled for a physical examination and teachers find that it is now easier to get parents to accompany them on curriculum trips.

At North East School (760 students, 90 per cent Negro) the major difficulty is language. "Children at our school lack so many experiences in living that we simply take for granted—like reading a good book, going on a cultural tour, learning about music and art, attending a play," says Principal Arrie Harrison. "Before we can be concerned with periods and commas, we must first concentrate on actual content, on what the child is saying, on what his experiences have been and on how well he is able to communicate them."

Mrs. Harrison became principal at North East School in 1962, three years after it opened. She has a staff of 38 teachers, nine of whom are white. "Whatever flight that will be made to the suburbs has been made," she stresses. "Now we must work on stabilizing the area again." As a starter, the school has developed a "Special Activities" program with groups formed in art, dramatics, dance and ballet, mathematics,



Lunch at Stubbs School is shared by students and parents (left) as part of drive to encourage youngsters to buy their lunches at school. Drive necessitated hiring of an additional cafeteria employee. Chalk talk (right) is illustrated at blackboard by sixth grader Joanne Green while school's librarian, Mrs. Mary Jefferson, reads to class.



of its families were on relief. About two-thirds rented their homes, many of which were overcrowded and exorbitantly priced. An exodus of middle and upper income families from the area had decreased the median IQ to 90 (it's now back to 95) and after-school fights and juvenile delinquency increased. "We decided to concentrate on family life," explains Principal Eldridge Waters, "so we could assist parents in making home experiences for their children satisfying and more conducive to school success."

Consequently, parents were invited to participate in a reading program. "Parents come to the library and share reading with their children," says librarian Mrs. Mary Jefferson. "We try to show them the real joy of being a part of their child's world and to make them conscious of the ways in which they can help in their child's reading."

The Stubbs staff also recognized that many parents and children were "low in aspirations because years of observation had taught them that many doors of opportunity were closed." To catch the potential drop-out, the school, in cooperation with the local YMCA, started a series of evening assemblies to show parents and students films of Negroes in jobs that were formerly closed to them.

The more than 800 students at Stubbs (90 per cent Negro) are concerned with what happens both outside as well as inside their school. Recently, a first grade class interested in keeping the school and its surroundings attractive, noticed a junk filled, run-down lot near the school. "We wrote a letter to Mayor John Babiarz," teacher Mrs. Anna B. Comegys recalls. "Immediately the mayor referred the

science, sewing, story telling and writing. Each group meets for one hour every Thursday morning. "Students are selected for a group on the basis of their maturity and fitness for the activity rather than on their age or grade level," Principal Harrison explains, adding that this and the whole curriculum at North East are aimed "at developing the language power of the student."

Working closely with the principal and faculty at North East School is Dr. Agnes Snyder, a charming, 80-year-old, white haired educator of distinction. As consultant to the language program, she spends much of her time at the school and personally heads the Writers Club in which children are encouraged in writing stories, poetry and plays.

North East School is located in an area where more than 60 per cent of the families are on welfare and all incomes are under \$5,000. Citizens in and around the area have helped by donating clothes, money and hooks to the school. "We often find ourselves with a family which is hungry and doesn't know where the next meal is coming from," principal Harrison says.

In the same section of town near North East is the George Gray School with more than 1,200 students. While the school didn't have as acute a language problem as North East (where the median IQ is 89, due "to a lack of experience, not intelligence") the situation was far from perfect. To help the girls, in particular, the George Gray faculty called on the Girls Club of Wilmington. "In this school area," says Mrs. John Galaska, Girls Club staffer in charge of the program, "we found girls had few opportunities outside of the school to develop traits

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*surface blemishes





Staff meeting at Gray School of the Girls Club of Wilmington is visited by Dr. Muriel Crosby and the school's principal Joseph Robinson. Girls meet two hours, twice a week to gain knowledge of character building, personal care, homemaking.



Writers Club at North East School to increase students' language power is conducted by 80-year-old Dr. Agnes Snyder, a language consultant for the school who also worked as a volunteer consultant during the three-year, experimental project.



Student teacher Richard Sharp, from the University of Delaware, teaches card-board printing to a selected class at George Gray School. Pictures on back wall helps youngsters to become exposed to some of the world's famous artists.



Collecting money from students at Stubbs School for a proposed trip to the New York World's Fair are parents (l to r.), Mrs. Emma Collick and Mrs. Mildred Carter. The excursion was slated to involve 240 students and about 60 parents.

WILMINGTON FINDS ANSWER *Continued*

needed, as they grow into womanhood and early assume the responsibility of motherhood. We work with the girls in group situations, stressing the homemaking arts." The club also offers the 150 girls participating in its program guidance in dramatics, sewing, handcraft and dancing.

To give the students direct experience in handling business, the school set up its own store, Graylore's, which is managed by a fourth grade class. Under the teacher's direction, pupils buy wholesale standard school items and retail them to student customers. The class does all of the accounting and even provides store detectives for security purposes.

While most of the schools participating in Wilmington's three-year experimental project were trying to cure ills brought on by degeneration and changes in population, one community joined the project as a preventive measure, a "stitch in time." Residents of the Highlands School area, a middle-income-and-above area, noticed seeping signs of blight. Impending doom hovered around a row of houses which had been condemned and other houses sold or scheduled for demolition to make room for research expansion proposed by a local company. In addition, the new buildings would replace some of the city's landmarks located in the Highlands area.

"How can we save these beautiful things," asked Highlands School principal Miss Mary deHan at the beginning of the "Stitch in Time" plan, "and how can we keep the district the desirable neighborhood it now is?" As an answer, the Highlands Community Council was formed, involving both the community and the school. It drew up a priority list of problems to be dealt with, including preservation of historic landmarks and adequate recreation sites for children. Students themselves have given direct support to the plan by volunteering to take care of the lawns of the neighborhood's sick and elderly residents.

Indeed, community efforts to save Wilmington from deterioration have been just as strong as those by the schools. When a new housing code, which would have permitted single family homes to be changed



Office secretary program at Drew-Pyle School gives students work which makes them feel useful. Question from student William Blenkinship is answered by Arthur Watson while Marilyn Moore types and Jerome Samuels answers the phone.

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Drew-Pyle School Principal Kathryn Hazeur (end, r.) meets with parents and teachers to discuss proposed World's Fair trip for the children. At faculty meeting (right), held each Monday, she presides. School has 30 teachers, a social worker, psychologist, speech teacher. Classes at Drew-Pyle Elementary School average about 30 pupils each.



WILMINGTON FINDS ANSWER *Continued*

from middle and upper income families; 3) an improved communication between teacher and pupil.

Whatever success the project has achieved was due in part to community-school cooperation. But foresight was also crucial. "As soon as we saw that desegregation was coming, we began preparing for it," Dr. Crosby recalls. "We didn't do it grade by grade. We took it all in one sweep." During the summer of 1954, few principals in Wilmington took a vacation. Dr. Crosby reports in her book on the project, *An Adventure in Human Relations*. "Instead, door to door visits were made, listening to parents, winning acceptance, and in some cases, winning support for desegregation." At the beginning of the school term in September, 1954, all elementary schools were desegregated and by 1957, the secondary schools had followed suit.

Two years later when the experimental project was launched, no one was sure how much money it would take. "The actual financial support of the project has been infinitesimal (\$15,000)," Dr. Crosby notes, "and the estimated budget, including services of regular employees of the Wilmington Public Schools and the sponsoring organizations relatively small (\$47,732).

"Many times we wanted to print something and didn't have enough funds. I didn't know who I would turn to, but I knew the printing, or whatever we needed, would get done. Someone always came through to get us out of a jam.

"Word got around that the program was showing definite success," Dr. Crosby recalls, "and people began volunteering to participate. That's really the only way it can be done. If you force people to do something they don't want to, they will subvert it. You just don't make people do things."

The efforts of Dr. Crosby and the Wilmington School system have been recognized across the nation. She recently received the 1965 Award of the National Conference of Christians and Jews for her work

and the American Association of University Women (which has consistently provided the project with many volunteer teachers) also announced it has set up a \$1,000 endowment fund in her name for the study of elementary education in Africa. Vice President Hubert Humphrey has added his praise of the experimental project, calling it "a key program in the education of culturally deprived children and the War on Poverty."

Meanwhile, Dr. Crosby has been acting as a consultant in such cities interested in trying the plan as Denver, Colo., Louisville, Ky., and Akron, Ohio. Philadelphia has offered her \$40,000 to run a community-wide program similar to Wilmington's and Washington has hoped she would accept a government job to develop a general pattern for conducting similar projects anywhere in the nation. But chances are she will remain in Wilmington. There is still a lot of work to be done.

For example, the human relations curricula that proved successful for the elementary schools will have to be extended to Wilmington's three high schools and vocational and technical schools. "If a program like that carried out in the elementary schools is not continued in the high schools, we will still have drop-outs," Dr. Crosby explains.

In addition, she is obliged to produce an objective appraisal of Wilmington's school system. "One 'feels' that the project accomplished much," says New York University's Dr. Dan W. Dodson. "We have little empirical proof."

However, Dr. Dodson applauds Dr. Crosby for demonstrating what can be accomplished "by an educational leader who is dedicated and has some charismatic quality of leadership . . . In an era when brick-and-mortar mentality administrators are concentrating on the science of 'management (manipulation) of men,' and fads of 'team teaching' and programmed instruction are the vogue, it is refreshing to find a few leaders of the 'old time type' who are 'prophets' who lead rather than 'priests' who are caretakers of the bureaucracy which is the school system. Unless leadership has the capacity to 'quicken the spirit' it matters little what else it does. Miss Crosby appears as that kind of leader."



Picketing, protesting the opening of a liquor store in a residential area, is conducted by members of the Price Run Community Council organized to improve community. Members of Kingswood Community Center (right), which serves pupils of North East and Gray Schools, make themselves useful setting up equipment for a carnival.





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Sarah Pener, 20-year-old voice student, receives "Miss Congeniality" award on way to winning title of "Miss Rochester (N. Y.) 1965." TV personality Mike Douglas presents award while only other Negro contestant, Catherine Good (r), a semi-finalist, looks on. Demonstrating basic attractions (below), Sarah says she didn't know measurements were 36-24-35 until judges told her, adds: "I guess they are right."



Five finalists, Linda Ellington, Sarah Pener, Vera Leenman, Emily Trefz and Carol Came, await judges' decision. Sarah will represent Rochester in "Miss New York State" contest, whose winner will enter "Miss America" pageant in Atlantic City, N. J.

NEGRO GIRL IN 'MISS AMERICA' RACE Voice student wins 'Miss Rochester' title

WHEN 20-year-old Sarah Pener won the "Miss Rochester" title, a \$500 scholarship and the chance to compete in the "Miss New York State" pageant this month, few observers disagreed with the judges' decision. It was not simply that Sarah has poise, grace, charm, wit and beauty, for beauty contest judges and audiences expect every contestant to possess those qualities. It was her voice.

Sarah is a sophomore at the highly-rated Eastman School of Music. As a schoolgirl in Newport, Rhode Island, she won recognition as a fine amateur singer. But not until she began studying with former Metropolitan Opera soprano Anna Kaskas, who teaches at Eastman, did her voice develop the depth and power that stirred Rochester's wealthy, conservative, staid citizens.

"That audience was as cold as a kettle of fish," laughed one of Sarah's teachers, "until Sarah sang *Summertime*. Then, they warmed up—and fast!" And the judges warmed to the tall (5' 6½"), shapely lass, too. As one recalled, "We were glad she was so good. Beauty-wise, it was really close, but talent counted 50 per cent."

Now, aiming for the title of "Miss New York State," Sarah could become the first Negro to reach the finals in the "Miss America" pageant in September. Sarah's race, in fact, was a publicly unmentioned issue in the "Miss Rochester" contest. Last summer, Negroes rocked the city with riots, plundering and damaging many stores and business offices. "Most of the judges were from the city," observed a Negro schoolmate of Sarah's, "and they know there is still a lot of bitterness about the riots. I thought resentment would keep a Negro from winning anything in Rochester for awhile. But Sarah overcame the disadvantage. She performed the best and was the most deserving."



Judges Harriette Bishop, Rochester TV personality; Jack LaLanne, national physical fitness expert; Frank Lamb, Rochester's mayor, and Harper Sibley Jr., public safety commissioner, surprised Sarah, who said: "I was sure they would pick someone else."

COURTESY OF SARAH PENER



Classmate Carol Game was Sarah's runner-up for title. Second balloting gave title to Sarah after a tie between the two. Girls were judged on five qualities: bathing suit appearance, talent (50 per cent), formal gown appearance, charm and poise. Said one judge: "It was close between Carol and Sarah. But Sarah placed very high on talent."



Appearing on TV with Channel WOKB's President Richard C. Landsman, Sarah enjoys doing commercials for TV station and Community Savings Bank, contest co-sponsors. She plans career in entertainment field.

Voice teacher Anna Kaskas, former Metropolitan Opera singer, says, "Sarah is just beginning to find herself. I think she has a good voice." Accompanist Frank Jacobson likes "beautifully clean quality of her voice."



Continued on Next Page



Keeping in shape, Sarah and classmates (l-r) Mariann Littwiller, Marilyn Gates and Wendy Price take bowling class for physical education course. Bowling teacher Mrs. Joan Mats says Sarah is fair bowler (about 110). Sarah and Marilyn Gates are two of seven Negroes attending highly-rated Eastman, whose total enrollment is 587 students.



Horseback riding and collecting foreign dolls are Sarah's chief hobbies. Here, astride "Denmark's Pinnacle," she receives pointers from Helwerle Stables chief rider and groom, Tom Avery, while friend Barbara Haugan watches. Sarah's victory in contest surprised many people who felt last year's Rochester riots would hurt Negroes' chances.



Practicing difficult fugue, Sarah finds studies at Eastman demanding: "I didn't accomplish them right now." Theory class (right) is most difficult for Sarah. "I spend hours on the piano studying for theory class," she says. "It's not a drag. It's just awfully hard."



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Visiting museum-home of her school's benefactor, the late George Eastman of Eastman Kodak, Sarah and curator James Card strike up old-fashioned pose in the Daguerre Room, then look at portraits (below) by L. Jacques Daguerre, photographic pioneer in early 19th century.



SHE DREAMS OF BECOMING QUEEN BUT OPERA IS STILL MAIN GOAL

EVEN before her victory Sarah found that almost all of her time was consumed by Eastman's rigorous program. Now, she finds herself doubly pressed since one of her duties is being the official hostess of Rochester. She has sung before a conference of all New York mayors and has been asked to appear at the city's annual Aqua Festival next month. In addition to the many guest appearances, she has also made several TV commercials for a local station. And she is finding that, the more she is exposed to the public, the more it wants to see her. "Some people get angry when I have to refuse their invitations," she explains, "but I feel worse about it than they do. They forget I'm still a student. And that comes first."

Sarah never suspected that she would be transformed from a schoolgirl to a beauty queen. Her mother and father, Lt. Col. and Mrs. William H. Pener, wondered whether they should travel to the contest. Getting anxious, Mrs. Pener called Sarah to ask her what they should do. "Sarah told me, 'Stay home, Mom, nothing's going to happen,'" Mrs. Pener recalled, "but I knew I should have been there." This time, vows Mrs. Pener, she will be there—to watch Sarah turn her charm on the judges in her bid to become Miss New York State.

But Sarah makes it clear to all that if she doesn't even place in the state contest, the flame of her ambition won't even flicker. Determined to become a great lyric soprano, she says, "Now are the important years. Now is the time to develop my voice. If I succeed at this stage, I want to study in Italy."

Yet, Sarah admits she enjoys the life of a beauty queen. Many girls grow up watching the Miss America contest every year. Sarah Pener was one of them. And now, actually in the competition, she admits: "I never knew how I would get in it, but I always knew I wanted to."



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In Collegium (where no individual's voice is featured), Sarah sings with Cassandra Havens. Beauty queen says her teacher, Anna Kaskas, is technically demanding, but adds, "I'm grateful to have her. If she left tomorrow, it would be hard to stay."



New role as celebrity is demanding, too, as Florence Moran, public relations assistant at Community Savings Bank, goes over ad layouts with Sarah. But Dean of Students Flora Burton (right) says, "She may be famous now, but she hasn't changed a bit."



In the city, Sarah finds that she has become a celebrity for the rest of Rochester, though her classmates give her no special treatment. Rochester's mayor Frank Lamb (L) is one of her biggest boosters, as is Urban Renewal chairman, William Malloy.



At school entrance, Sarah, Carol Game (L) and Emily Tretz ham it up with a funny song; all were contest finalists. Almost succumbing to impulse to buy new outfit (right) Sarah checks urge, explaining, "My mother makes most of my clothes."



Leaving theater with date, Sarah gets taste of bright lights and public gaze to which she must become accustomed if she wins coveted Miss America title. Along with crown goes a \$1,000 scholarship and some \$100,000 in numerous other benefits.



Many fans write Sarah, who gets help with her mail from Sue Ivanoff, Kathy Thompson, Ursula Kingsbury and Barbara Cook (on floor). One "Thank-u-Gram" said: "Congratulations! Your people are proud of you." It was signed, "A black woman."

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It leaves you breathless.®



Bidding non-members to join, Powell resumes Abyssinian Baptist Church duties interrupted by his exile. He is assisted by Rev. Wyatt Tee Walker (foreground), who is grooming as his successor. Abyssinian is nation's largest Negro Baptist church.

ADAM POWELL

RETURNS

BY ALLAN

"THE POINT IS SIX and we'll bet you two to one you can't make it." The challenge to Rev. Adam Clayton Powell came from a group of craphooters on a Harlem street one night in April. For any other minister the invitation would have been irreverent. Craps and the cloth are not supposed to mix. But while Powell observed the letter of the taboo, he jokingly admitted later he was tempted to enter the dice game. For he imagines himself in spirit just another one of the boys and gambling is indeed a part of his makeup.

And so it was that Powell rolled "snake-eyes" two years earlier when a court ordered him to pay a \$211,500 libel judgment. Although man-aging through appeals to get the sum reduced to \$46,500, he at first made himself scarce in New York except on Sundays when he was immune from process servers. Then a criminal contempt warrant servable on Sundays, forced him to avoid the city altogether.

But now "Big Daddy," as he is affectionately known to craphooters and Christians, was back home to face all charges. He had returned because he yearned for familiar faces and places, because his closest advisors had urged him and because he could no longer tolerate the tutility of trying to run his political organization and represent his congressional district by remote control. His first weekend in Harlem was a triumphant homecoming. Blowing into town on a Friday evening, he did not leave until late Sunday night. Between arrival and departure he spread his charm across a considerable swath of his district, shaking literally hundreds of hands, kissing women by the score, sauntering into bars and restaurants along Seventh Avenue and 125th Street, exchanging hearty pleasantries, slapping backs and pinch-



Television press conference after church gives minister a chance to play cat and mouse with newsmen. He has charged that "because I've got a big mouth," he is the target of a white conspiracy to keep him out of New York state. He supposed he had talked too much about what he called a "cult of mediocrity" in New York politics.

Militant congressman bows to tenacious libel suit adversaries

TO HARLEM

MORRISON

ing checks. "Oh, it's so good to be back with my friends in the district I represent in Congress," he chortled.

And the people who had elected him to the House of Representatives for 11 terms were glad to have him back. Lover and beloved greeted each other with such intimacies as "baby," "darling," "sweetie," and just plain "man." In the Red Rooster, where Adam usually takes his meals when in Harlem, he received an endless procession of admirers who fervently proclaimed their loyalty and devotion. "Gosh," he exclaimed between mouthfuls of steak, "it's good to be back home." It was a pleasant theme sung with variations. "I'm here to stay this time," he crooned to one man. "They can't keep your congressman out of Harlem." Later, in the quiet seclusion of a Seventh Avenue bar, Powell confided to a reporter: "I'm fighting for my survival."

As chairman of the House Committee on Education and Labor and therefore one of the most powerful politicians in America—period—he has been the target of a host of critics. Although his strident defiance of the white establishment, his theatrical capacity for high life and his flaunting of the publicly declared "rules of the game" have all helped make him a hero to his people, these facts have not endeared him to his detractors. His most immediate and identifiable adversary is Mrs. Esther James, a 68-year-old widow who contended that he had defamed her character on a 1960 television program by referring to her as a "bag woman" or graft collector for corrupt police officers. In 1963 a Manhattan Supreme Court decided she was right. But winning a libel suit is one thing. Collecting damages is something else.

Until December 1964 Powell had stubbornly resisted payment of



Taping a radio interview. Powell ponders answer to question. The 56-year-old politician says he is "a radical Negro who believes in accomplishing as soon as possible everything we should have short of violence," adds "violence begets violence."



Cracking up. Powell laughs because comedian Dick Gregory has just explained that this is the year to think black then added, in a reference to Adam's straight hair, "you better see about getting you some instant nap." Event occurred at Small's Paradise drive to raise \$52,000 to pay off libel suit judgment against the Harlem congressman.



Bussing woman in his church office after Sunday morning services, minister displays warmth that has endeared him to his congregation. Powell describes himself as "just a poor humble parish priest" who fortunately has parishioners and friends so loyal to him that they would gladly raise enough money to pay off his libel judgment.

ADAM POWELL RETURNS *Continued*

any kind to Mrs. James. Then during that month he relented only slightly, sending her lawyer, Raymond Rubin, \$303.99 for a court judgment earlier last year which had ordered him to pay legal costs incurred as a result of Powell's lost appeal against the original libel judgment. Bristling with indignation, Mrs. James gave Powell no peace and in fact dogged him determinedly until he surrendered. The defendant had evaded criminal and civil warrants issued against him simply by staying in exile. Powell's lawyers tried unsuccessfully to have the warrants quashed by a federal court and at one time even appealed in vain to the U. S. attorney general.

On election day last November, Powell's legal adversaries thought they had cornered their quarry. Assuming he would come to Harlem to vote, a posse of New York County deputy sheriffs converged on his usual haunts and searched high and low, hoping to arrest him on the

civil warrant. But no Adam Powell showed up. Instead, he voted by absentee ballot and won his eleventh term by polling 93,681 votes while his three opponents received a total of only 17,329.

In the ensuing months Powell flitted between Washington and Puerto Rico, where he has a lavish beach home, an attractive wife and son. He stayed out of New York except on Sundays when civil subpoenas cannot be served. Then a criminal warrant was issued on charges that he transferred a \$900 check, representing payment for an Esquire Magazine article he wrote, to his wife in order to prevent Mrs. James from attaching it with a lien. That made his exclusion from New York complete, because unlike a civil warrant, a criminal summons can be served even on Sunday.

Meanwhile, his attorneys were in and out of courts incessantly, receiving rebukes from various judges that were as colorful as they were caustic. "What about this big (\$46,500) judgment?," New York



Addressing his supporters at the Alfred Isaacs Democratic Club, politician discourses on fight to wrest the government's anti-poverty program from political hacks. He received assurances from the program's director, R. Sargent Shriver Jr., that there can no longer be the threat of "monopolistic control by city hall" and therefore no patronage.



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Actor Ossie Davis (left) serves as master of ceremonies at fund raising drive for Powell. Similar campaign was held in Washington, D. C., where supporters paid \$25 a head for admission. Congressman greets Dick Gregory (right) as comedian arrives to lend his support to fund-raising drive. Some \$30,000 was raised in the first month.



ADAM POWELL RETURNS *continued*

Supreme Court Justice Samuel M. Gold asked Atty. Henry R. Williams, one of several lawyers who have represented Powell. "Why don't you suggest your client pay the money and come back to the salubrious climate of New York City full time?" Williams explained his congressional client was appealing the judgment to the U. S. Supreme Court and, in the meantime, preferred to avoid arrest by staying away.

Powell's exile tactic seemed permanent. Apparently he was going to fight to the bitter end. Then suddenly he capitulated and publicly announced that the judgment, which by early April had risen to \$32,000 because of accrued interest, would be paid in full and the sum raised by his supporters and friends. Powell appeared to be sick and tired of the whole affair and expressed a nostalgic wish to be permitted to return to Harlem. He was homesick, he said.

The drive to raise the \$32,000 began in earnest. A much-publicized party was thrown in a Washington, D. C., restaurant owned by one of the congressman's friends and several thousand dollars reportedly were raised. Adam confidently predicted that the entire \$32,000 would be raised by May 1. By that date, however, he was forced to admit only \$30,000 had been raised but added the remainder was forthcoming shortly. "I think Sister James will get her money all right," he chuckled.



Shaking hands, Powell meets panel members who questioned him on television program, *Ladies Of The Press*. Panel included Ebony's Gerri Major (c.). At times "down home" in his tastes, he shares Southern fried chicken with Rev. Wyatt Tee Walker after Sunday morning services. Church has two services to accommodate standing-room-only crowds.

"I don't think she'll keep too much of it, because her lawyer will probably get most of it."

Then followed the two momentous week-ends in Harlem during which Adam revelled in the role of a local boy coming home after months in a wilderness of persecution. His was a shared "victory." "In his flamboyant personal behavior," writes Negro psychologist, Dr. Kenneth B. Clark, in his new book, *Dark Ghetto*, "Powell has been to the Negroes a symbol of all that life has denied them. The Negro can in fantasy journey with Adam to the Riviera, enjoy a home in Puerto Rico, have beautiful girls at his beck and call, change wives 'like rich white folk.' Powell plays the role the Hollywood star may for whites, but even more powerfully, for added to the magic and glamour of personal fame is the excitement and virtue of defiant racial protest."

Clark, a bitter critic of the congressman-minister, continues: "Powell must be understood in terms of the massive pathology of the ghetto where a powerless people seek a concrete hero who will fight the battles they cannot fight for themselves. All the better if the hero defies and taunts the white enemy. Here is the gratifying joy of vicarious revenge without the attendant penalties of a real encounter."

"The Negro masses do not see Powell as amoral but as defiantly honest in his protest against the myths and hypocrisies of racism.





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910—PIMICO—Colors: Brown or Black.



A 350-pound side, Acey Lennon, shares information with boss. Powell says, with typical exaggeration, that he is "the only black man in the United States who is in the white power structure."

ADAM POWELL RETURNS *Continued*

What whites regard as Powell's violation of elemental ethics, Negroes view as effective and amusing defiance . . . He is important precisely because he is a caricature, a hurlesque of the personal exploitation of power.

Whatever the assessment of Powell, he can be credited as one of the first important urban Negro protest leaders. "I was leading demonstrations for civil rights and equality long before it was fashionable to do so," he proudly reminds his critics. Only 56, he facetiously describes himself as "the grand old man of the black revolution." He talks about retiring, but does nothing about it except groom a bright and brilliant young Baptist minister, Rev. Wyatt Lee Walker, to take over his work as pastor of the Abyssinian Baptist Church. At his own expense Powell flies up from Washington regularly, to officiate at Sunday services and bedazzle the congregation with his oratory.

Any one of his sermons is both a histrionic work of art and an unforgettable emotional experience. On April 25th he gave a typical performance, rich in its imagery, vividly persuasive and packed with unassailable factual ammunition against the white power structure and his own political enemies. Glistening in his black robe, he fixed the audience with a grim expression, then, raising his arms high, he used the first chapter of Joshua as a springboard from which to blast the degradation inflicted on Harlem. He called into play every trick and device in his ample repertoire, now manipulating his voice like a skilled organist, now moving his body with the grace of a ballet dancer.

"What is Harlem?" he asked the congregation. "A stretch of real estate running from 110th Street to 155 Street and the East River to the Hudson River? Or is it a segregated ghetto? Or a crime-racked, welfare-aid-saturated concentration camp of slum housing, dope peddling and gambling? Or is it a community of churches? Or is it simply a world-renowned capital of Negro America? Harlem is all of these things and more. Whatever it is or is not, Harlem is the foundation of a frame of mind, a way of thinking, a way of looking at the world . . . Harlem's economic problems can be traced directly to racial discrimination which has produced chronic unemployment. Over half of the people in Harlem (51 per cent) work in jobs classified in the menial and unskilled categories or the lowest salary levels. . . De facto segregation in Harlem's schools continues to plague this community's intellectual development and this is an unchallengeable fact: Harlem's schools are still inferior educationally to those of the rest of the city."

Powell looked tired as he finished the sermon and sat down heavily. Some of his church members were visibly aroused. Others just sat tight-lipped. A few shouted "Amen!" Adam Clayton Powell had scored another success. Recovered from his exertions, the Baptist minister descended from the pulpit and moved down the aisles beckoning non-

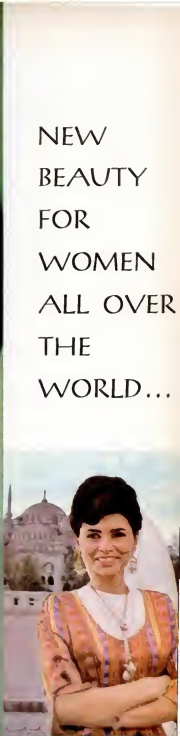
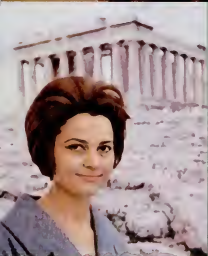
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Staff of Powell's Washington office includes administrative assistant Chuck Stone (c.), former editor of Chicago Daily Defender, and Atty. Don Anderson. Powell has 65-man staff, a swank \$725,000, four-room office and a \$38 million Education and Labor Committee room.

Secretary Corring Hall, a Miss Universe contestant in 1960, adds glamour to Powell's Washington staff. Arriving at his office about 11 a.m., he stays until 8 or 9 p.m. on work days, shuttling between committee hearings and the House floor.



Chairman of House Committee is the legislative overseer of the multi-million anti-poverty program and is playing a prominent role in getting three of President Johnson's five major bills enacted into law during this session of Congress.

ADAM POWELL RETURNS Continued
members to join the church. A few came forward, pledging themselves to be good Baptists. Powell left the church, went into his office and took off his robes. A meal of freshly-fried chicken was brought in and he shared it with Corinne Huff, a beautiful young member of his congressional staff whose name crops up repeatedly in connection with Powell's extravagant activities here and abroad. Later, he held a press conference for radio, TV and press representatives and as usual acquitted himself well.

Powell cancelled all of his Washington appointments for the following day to stay in Harlem and take care of political and legal business. That night he was available to constituents at the Alfred Isaacs Democratic Club and for several hours listened patiently to the minor problems of the community. "I'm here to stay," he told his political cohorts. They cheered, dutifully.

"We are glad to have Adam back with us," said former Manhattan Borough President Hulan Jack. "His presence in the city is important now. He will make certain people walk more warily. He is a fabulous character. There is only one Adam. There will never be another Adam Powell."

"THE MAN NOBODY KNOWS"

—Book Section in June Reader's Digest

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WHY NEGRO SUICIDES ARE INCREASING

As Negroes wade into American mainstream, an increasing number is swept away by suicide

BY JOHN N. WOODFORD

SHORTLY after midnight, in the quiet swanky suburb of Bradenton, Florida, Dr. John W. Chenault walked to the bed of his wife, Dorothy, put a .38 caliber revolver against her heart—and fired.

"I've just shot my wife . . . and now I'm going to shoot myself," he told police over the phone, and hung up. Then, he placed the muzzle of the revolver in his mouth and fired a bullet into his brain.

Why did he do it? He had love, he had money and talent, his neighbors had grown to respect him and his wife. Some friends said Dr. Chenault was worrying over his poor health. But that doesn't explain why he killed his wife. Mrs. Elizabeth Moore, the white woman realtor who lost her business for selling the Chenaults their house, believes that, under the surface of happiness and tranquility which marked the Chenault's public image lay a volcano of tension.

This tension is being felt by more and more Negroes every day, especially by Negro men. Since 1946, the suicide rate of Negro men has almost doubled. It is even more significant that of the thousand Negro suicides each year, almost two-thirds take place in the financially secure, even wealthy, group. For as the Negro wins his way into the material plenty of American middle and upper-middle class life, he inherits economic, social and psychological tensions possessed by his white counterparts. And suicide is part of this legacy.

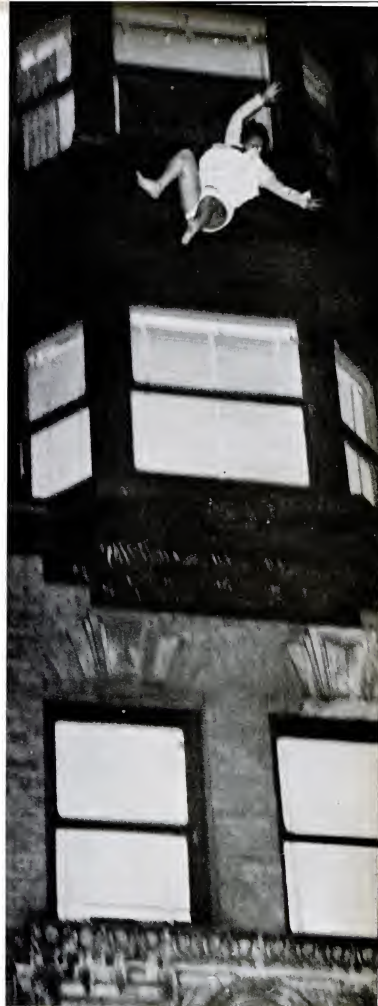
Suicide, in this country, is a kind of luxury—a luxury because it is committed by those whose physical needs are satisfied enough to free them to mull over personal, internal problems. Negroes face complex and contradictory problems from the cradle to the grave, but, in the past, inadequate food and shelter were even more frustrating than segregation. Thus, the everyday trials of segregation have probably preserved the sanity of many Negroes. For when the mind is occupied by daily external problems, it cannot feed upon itself. During World War II, for instance, the suicide rate for Negroes dropped 20 per cent. But the post-war economic boom has brought a suicide boom, too. And now, just as the white community loses its Marilyn Monroes, James Forrestals and George Eastmans, Negroes annually lose some of their most talented members through suicide.

Who are these Negroes who take their own lives? For one thing, most of them are Northern city-dwellers whose family roots were in the South. They have recently come into money and higher social position. But this social position is often less comfortable than they had expected. Business pressures, family squabbles and neurotic concerns take their toll among middle class white men at the rate of over 30,000 a year, and now Negroes, at the rate of about three or more every day, also walk down this path of self-destruction.

The upswing in Negro suicides has even caused some Negro ministers to provide special burial services which do not offend the victim's relatives. The Rev. Jesse McNeil of Detroit, says he designed a special ritual because "Suicide is a fact we have to reckon with. It's not the hush-hush thing anymore, and it is no longer believed that suicide automatically damns the soul or that the body should be disposed of as quickly as possible. . . . One suicide can be more real to a loved one than a thousand deaths."

By relaxing the "taboo" against suicide, the church is moving towards a more "Oriental" viewpoint. In Japan, saints have committed *harakiri*,

Too late to alter course, teenaged girl plummets 11 floors to death on New York street. Migration from rural areas to urban metropolis, where stresses are greater than in city has increased Negro suicide.





Financial security did not prevent Dr. John W. Chenault from taking both his own and his wife's life. In some countries, women are most likely suicide victims; in others, peasants may commit suicide more than rich. In United States, well-to-do men are the chief agents of suicide. Women attempt suicide more often, men are five times more successful.

WHY SUICIDES ARE INCREASING *Continued*

lovers have committed *shinju*, or *altashi*, and the brave followers of feudal warlords committed *junshi*—all are special, honored brands of suicide.

Voluntary death, usually by fire, has been chosen very recently by Buddhist monks. In China, suicide is heroic when committed for the purpose of taking revenge upon an enemy otherwise out of reach, because the law holds the person who occasioned the suicide responsible for the deed. Furthermore, the Chinese believe that the disembodied soul is more capable of prosecuting an enemy than the living man it inhabited. In India, wives practiced *sati* by throwing themselves into the flames of their husbands' funeral pyres. And in medieval India, all of the women in a tribe or city would voluntarily die in order to avoid the dishonor of captivity, even though the rite (called *Jauhar*) often forced a tribe into extinction.

In the United States, suicide is the ninth-ranked cause of death, just after cirrhosis of the liver. As many people die by their own hands from tuberculosis and leukemia combined. More than 200,000 people attempt suicide each year. This averages out to one suicide attempt every 2½ minutes. It also means, according to suicide authority Dr. Louis Dublin, that "today there are at least two million persons alive in the United States who have a history of one or more such attempts."

Since white Americans have tended to kill themselves at triple the rate of Negroes, many racists, with strange pride, bragged that suicide is monopolized by the sensitive, the rich, the intelligent—meaning, the white. But this interpretation is only an example of the use of inadequate statistics as tools to strengthen bigotry. A ten-year study in Cincinnati showed that from 1928 to 1938, the Negro suicide rate almost tripled the white rate. Besides, the French sociologist Emile Durkheim proved that people do not commit suicide because of their race, religion or nationality, but because of the style of their civilization and their own relationship to their society's cultural style. This means that in the United States middle class Negroes and whites do not commit suicide simply because they have reached a certain economic level. They do it because life at that level in this country confuses and disillusiones them: the American myth promises them that money means happiness, and when they find this is not so, they crumble.

A breakdown of suicide rates throughout the country goes even further to dispel the notion that race is, in itself, the determining factor in the difference between the suicide rates of Negroes and whites.

There are, however, certain important differences between white and Negro suicides. Negroes commit suicide at younger ages than whites. Whites have a median suicide age of 39.2 years for men and 33.8 for women, whereas the Negro median age is 30 for men and 28.5 for women. Another difference between Negro and white suicides concerns romance. An insignificant percentage of white people list un-

WHITE AND NON-WHITE SUICIDE RATES PER 100,000 POPULATION

UNITED STATES	Total	White	Non-white
	10.6	11.4	4.5
Arec		White	Non-white
Atlanta, Ga.	16.0	16.0	3.2
Baltimore, Md.	13.1	13.1	4.8
Birmingham, Ala.	17.0	17.0	4.4
Boston, Mass.	8.1	8.1	5.2
Charlotte, N. C.	7.6	7.6	5.2
Chicago, Ill.	11.5	11.5	3.5
Cincinnati, Ohio	12.7	12.7	5.5
Cleveland, Ohio	14.1	14.1	4.0
Dallas, Tex.	10.2	10.2	1.5
Detroit, Mich.	14.1	14.1	3.9
Houston, Tex.	13.9	13.9	4.6
Kansas City, Mo.	13.8	13.8	7.1
Little Rock, Ark.	14.6	14.6	7.9
Los Angeles, Calif.	19.0	19.0	10.3
Louisville, Ky.	9.1	9.1	12.0
Memphis, Tenn.	17.7	17.7	3.9
New York, N. Y.	10.2	10.2	8.7
Oakland, Calif.	28.1	28.1	5.2
Philadelphia, Pa.	12.8	12.8	5.6
Pittsburgh, Pa.	13.1	13.1	4.0
St. Louis, Mo.	17.6	17.6	3.2
South Bend, Ind.	10.1	10.1	15.2
Washington, D. C.	17.4	17.4	5.0

National Office of Vital Statistics

requited love as their reason for committing suicide, yet many Negroes leave notes blaming their suicides on romance. Single men, widowers, divorced and about-to-be-divorced men of both races, however, kill themselves at a much faster rate than married men.

Even though Negro men take their own lives four to five times more frequently than Negro women, women tend to choose more dramatic, violent and disfiguring methods of leaving life. Psychologists believe this is because women are often motivated by revenge and, with feminine illogic, do not commit suicide with the desire to destroy themselves, but with the desire to make someone they love feel sorry or guilty. A Detroit man who had been arguing with his wife told her to shut up or jump out of their eighth floor apartment. She replied, "You'll be sorry you said that," and leaped before he could stop her. And a Mississippi woman ran out into her backyard, yelled, "Looka here everyone," to a group of neighbors, inserted a shotgun into her mouth—and pulled the trigger.

Negro women, however, usually do not choose firearms as the instrument of suicide. Perhaps due to the fame of the cowboys and other legendary American gun-toters, firearms and explosives are strictly masculine ways of doing away with oneself in this country. After shooting, men prefer hanging, poisoning and gas asphyxia, which is the favorite exit of the British. But few men use explosives the way a North Carolina Negro did. In poor health, he crammed his mouth with dynamite

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Explosion foiled Oakland, Calif., carpenter George Pratt's attempt to convert bathroom into gas chamber. While waiting for death, Pratt, 38, decided to have last cigarette, which ignited gas, blew up house.

Wan smile flickers over Pratt's face shortly before he succumbed to serious burns. Before he died, victim told fireman, "I did it because my wife left me for another man in Chicago." Pratt was alone in the house.



Timely rescue prevents Mrs. Melrose Sherman, Washington, D. C., from jumping to her death on freeway. She gave her reason for attempting to kill herself as "a nagging husband."



Futile rescue: Fished from the Willamette River for the second time, Dillard Hayes, Portland, Ore., was booked for disorderly conduct and jailed. While held in jail, he hanged himself.

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Before and after! Apparently at ease with world, Otis W. Loudermilk, 42, strolls through a Chicago art fair. Below, he is carried from plush apartment building after killing his wife, Shirley, 34, and himself. A \$7,132-a-year building inspector, his motive remains unknown.



WHY SUICIDES ARE INCREASING Continued

mite caps and set them off with a "Joy Box" detonator, blowing his head into a tin at the fertilizer plant where he worked.

Although women avoid firearms, they prefer poison much more than men do. Only hanging outranks poisoning as the choice of the feminine suicidal mind. Negro women attempt suicide far more often than Negro men, but they have a much smaller proportion of successful suicides. Women choose inadequate and slow-working poisons so often that they can change their minds and call an ambulance in the nick of time. Insect and rodent poison, barbiturates, aspirin, lye, flea powder, razor blades and even cleaner are among the harmful substances removed or pumped every year from the stomachs of despondent females. Leaping from high places, however, is becoming increasingly popular with men and women. This rise in suicidal leaps corresponds to the Negro's migration to the North's big cities. Once there, in the impersonal and lofty buildings, suicide exercises a more powerful attraction over many Negroes.

For it seems that, although color once totally blocked the way to success, it did not destroy the will to live. But when color undermines the happiness that success is supposed to bring, many Negroes become despondent. A friend of Dr. and Mrs. John Chenault's theorized that the whites who befriended the Chenaults expected the Negro couple to be superhumanly good, and that the pressure of trying to satisfy this foolish expectation overpowered the Chenaults. Similar pressure has overpowered other Negroes.

In 1960, the promising career of a brilliant Negro psychiatrist, Dr. Stanley C. Sargeant, came to a tragic halt when he hanged himself. As a youth, Sargeant won a \$1,000 scholarship to Yale University. But, upon discovering that he was a Negro, or a darker Negro than they had expected, college officials refused to admit him. Sargeant's wife said he never reconciled himself to this insult; it ravaged his mind until despair drove him to take his life, at the age of 38.

The strange death of Buford Conley puzzled Cincinnati's a few years ago. An official of that Ohio city's NAACP, Conley was found



Twisted leg reflects impact of Herman McBride's fatal fall off building in Birmingham, Ala. McBride, 37, allegedly jumped from building after attacking white woman on roof. Like many suicides, he had recently seen doctor before taking plunge.

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Flagging career caused powerful wrestler Jack Claybourne's spirits to sag. After telling friends he would commit suicide if he failed to get European tour, Claybourne, 40, blasted his head with a 12-gauge shotgun in Los Angeles.

WHY SUICIDES ARE INCREASING *Continued*

trials in United States history, is another prominent Negro who chose suicide over natural death. Murder charges were brought against the doctor after killing one white man and wounding another when a white mob gathered before his home after he moved into an all-white neighborhood. America's most famed lawyer, Clarence Darrow, defended Dr. Sweet, and the charges against him were dismissed. Dr. Sweet shot himself in 1960 at the age of 60.

Also in 1960, Negro wrestler Jack Claybourne blew his head off with a 12-gauge shotgun after learning that he could not maintain his successful career. Like 70 per cent of known suicide victims, Claybourne had spoken to many of his friends about committing suicide before he did it. Psychologists say that many suicides could be averted if these friends had a long, sympathetic talk with the potential victim. For just as some suicides are committed for surprisingly trivial reasons—like a toothache or cold weather—so they may be prevented by mentioning some trivial aspect of life to the deranged potential suicide. An organization called "Suicides Anonymous" has saved hundreds of lives merely by making someone available to whom a depressed person can talk during dark moments.

One Negro psychiatric patient was about to leap to his death when the cook at the asylum yelled, "Come on down. It's time to eat." The patient hurried down and was at the table in no time. A Negro prisoner climbed down from his suicide perch when his fellow prisoners quoted the biblical passage: "The wise in heart will receive commandments, but a prating fool shall fall." And the reproach, "What would your mother think if she saw you now?" has turned many minds from suicide to life.

But not all suicide victims are deranged. Many are old and sick, and unwilling to wait for the peace of death. Others believe, as did the Roman Stoics, that suicide is a noble and beautiful way to end life. The Roman philosopher Seneca said, "Do you like to be wretched? Live. Do you like it not? It is in your power to return whence you came." Montaigne, Donne, More, Hume and Rousseau are among the great thinkers who defended suicide—and More and Donne were Catholics. Yet, other philosophers have condemned suicide, and Christian nations have generally made it a crime.

Seefoot at those who legislate against suicide, Hume wrote: "If it would be no crime to divert the Nile from its course, were I able to do so, how could it be a crime to turn a few ounces of blood from their natural channel?" Diogenes, the Greek philosopher, reportedly killed himself by simply refusing to breathe. Not only have many Orientals mastered this technique of suicide, but it is believed that many African captives, while packed in the putrid holds of slave ships, exercised this last and irrevocable freedom over their bodies.

Motivated by pride, hatred and fear, many America-bound Negroes escaped the extremities of slavery by starving themselves, choking themselves with their own chains or leaping into the sea. Even many anti-suicide philosophers condone the act under such conditions.

It is doubtful, however, that either group of philosophers influences



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Early militant in civil rights struggle, Dr. Ossian Sweet (above) killed one white, wounded another when mob attacked home he bought in all-white neighborhood in 1925. Thirty-five years later, poor health drove Detroit to suicide.



Life-long shock of being refused admission to Yale Univ., after he won \$1,000 scholarship to the university, drove psychiatrist Dr. Stanley C. Sergeant (above right) to suicide. Pent-up anger, said wife, caused him to hang himself.

Smiling as he accepts presidency of National Dental Association, in 1957, Dr. Harry T. Penn shot himself six years later in Roanoke, Va., home. An oral surgeon trained at Ohio State Univ., Penn was also presy of Omega Psi Phi.



WHY SUICIDES ARE INCREASING *Continued*

potential suicides one way or the other. For suicide is the most personal action a human being can take, and society cannot prevent suicides without infringing greatly upon individual liberty. Besides, suicide may be a built-in method of keeping the population at a healthy level, or of eliminating dangerous individuals. Many animal species survive by contributing voluntary deaths when food is scarce. That is why lemmings drown themselves. And salmon batter themselves to death swimming to their rocky birthplace, after spawning the young who perceive their race.

A parallel in human society may be the fact that murder rates go down as suicide rates go up. A depressed Los Angeles woman wrote in a suicide note: "If I live, I'll take other lives." It is important to realize, however, that the suicides of a minority do not affect the will to live of the majority. For every deliberate death there are millions of accidental births.

To Negroes, the future may open up new vistas of economic, social and cultural life, but with these gains the Negro population may find its suicide rate gaining even more on white rates. So far, little has been done about this. Each suicide is, despite statistics and case studies, an isolated, personal drama. If there is a message for Negroes in their rising suicide rates, it is the old, old message that, "Man cannot live by bread alone."

For the very Negroes who take their lives are usually the ones who worked, studied and fought their way to an honored and rewarding position in American society. Clearly, whatever these Negroes thought to be worth living for proved to be not enough, or what they wished to achieve was being withheld from them.

But most people seem to agree with Claudio, in Shakespeare's *Measure for Measure*:

*"The weariest and most loathed worldly life
That age, ache, penury, and imprisonment
Can lay on nature is a paradise
To what we fear of death."*



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Flanked by the famed Bunnies who help staff Playboy Clubs around the world, Sherwood H. Dudley prepares for typically busy shift as night manager in Hollywood. A former Chicago busboy, Dudley rose to the post in less than two years. He supervises some 200 night employees at the West Coast pleasure dome, now in its first year of operation.

'PLAYBOY' OF THE WESTERN NIGHT WORLD

Sherwood Dudley hosts stars



SHERWOOD HARRIS DUDLEY, a handsome Pennsylvanian, is 29 years old. And, if he were a less prudent man, he would have a life expectancy of 30.

The danger to Dudley's longevity is from neither disease nor combat but from over-exposure to a good thing. From 6 p.m. to 2 a.m., six nights a week, Dudley is required to deport himself in the lavish environs of the Playboy Club of Hollywood, surrounded by gourmet foods, expensive liquor and luscious girls undressed to kill.

Dudley's salvation, however, is that he is not a partaker of these joys hut a dispenser. As night manager of the Playboy Club, he supervises during his tour of duty—which embraces the club's busiest hours—a staff of 200 employees dedicated to the proposition that men who have paid their \$50 membership fee, should be pampered more than all others.

Dudley's success at the club—whose regulars include Don Knotts, Vincent Edwards and Bill Dana—has resulted from his no-nonsense devotion to duty (employees kiddingly call him "Dudley-Do-Right"). But much is due to his

almost legendary way with the customers.

An example of the latter took place soon after the club opened the first of the year. Nationally known Chicago author William Sands was a guest of comic Larry Storch when a busboy, cleaning off an adjoining table, accidentally turned over a glass-enclosed candle, dumping scalding hot wax over Sands' suit, shoes and bare legs. The room manager arrived, only to make matters worse.

"He immediately adopted the attitude that somehow or another I should not have had my leg in the spot where the wax was spilled," Sands recalled later in a letter to Playboy.

Before trouble erupted, however, Sands suddenly found himself "listening most intently to (Dudley's) articulate and polite and sincere apology. He charmed me, wooed me and won me. So much so, in fact, that we returned two nights later with guests."

But despite his general popularity, Dudley's sudden appearance on the scene as chief duty officer must be a little disconcerting to many a white client. Typically, however, he considers his race an asset. "It's easy for me to handle a customer's problem," he jokes, "because whatever his problem was before, when I get there, I'm it. I have presented him with a whole new set of problems."

Business matters are gone over by Dudley and Noel Stein, vice president in charge of West Coast operations and general manager of the Hollywood establishment.



A gala private party in the club's VIP room is tended by manager and room maitre d' Julia. Club has four other rooms—Penthouse, Playroom, Living Room and the Playmate Bar. It expects to gross \$25 million this year.

EX-BUSBOY SUCCEEDS

NOT since Cinderella had there been such a climb. "I don't believe anybody in the organization has risen so fast as Sherwood has," sighs Hugh Hefner, the controversial publisher who founded the clubs.

A native of Homestead, Pa., Dudley was working nights as busboy at Mister Kelly's supper club in Chicago about two years ago. Hefner, a regular, always happened to sit in his section. "I gave everyone good service," recalls Dudley. "I moved quickly and did little added things, like placing the napkin in the customer's lap."

One day Hefner, pondering ways to improve service at his own place, remembered the "tall busboy at Mister Kelly's." He hired Dudley as a \$125 a week busboy supervisor and things began to move. A year later Dudley went to New York as room director and later assistant night manager then to his present job with the Los Angeles Club, accommodating 462 guests.



A man in motion is busy Dudley as he streaks behind breakfast Bunny Benadette, sounding chimes for early morning snack. Bunnies last names are not revealed.



The club's buffet Butler gets a briefing for the evening from helpful Dudley as a glamorous buffet Bunny saunters by. Dudley recently returned from stint in Playboy's club in Jamaica, one of half a dozen formed thus far.



Always accessible, Dudley and Bunny greet Roy Taylor (left), a room director at Detroit's Playboy Club, during latter's visit to L. A., confers (above) with Bunny "mother" Alice Nichols.



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86 proof Blended Scotch Whisky. Bottled in Scotland and imported by Anfin Nichols & Co., N.Y.



A visit from the boss, publisher Hefner, is a big event on the Coast. Dudley escorts him into club as Bunny in background places his name on guest board, a courtesy given each customer. Hefner's combined clubs take in estimated \$1 million a month.



Resplendent VIP room is made ready for a private party later on in the evening. Assisting Dudley are maître d' Julio and catering manager John Ollrate. Club's main sources of income are food, liquor and the sale of cigarettes and souvenirs like lighters.

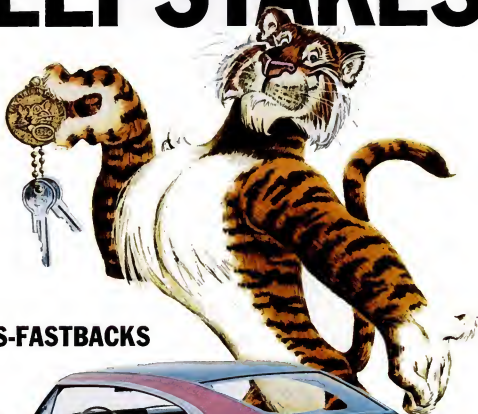


General staff meetings are a regular thing around the Playboy Clubs. Here Dudley joins other top personnel in discussion of problems and ways to improve the service. At the time of his discovery, Dudley was training part-time for an insurance career.

Continued on Page 108

TIGER-IN-THE-TANK SWEEPSTAKES

GET ENTRY BLANK
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KEY CHAIN
FREE
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(NO PURCHASE NECESSARY)



50 Marlin SPORTS-FASTBACKS by RAMBLER

Land a Marlin! The big, bold, brand-new car by Rambler with the fast lines, deep luxury and man-size room, plus reclining front seats, and all of Rambler's solid extra value features. Thrill to responsive sports action from the 3-speed automatic, big V-8 under the hood and power disc brakes.



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Two separate drawings give you two chances to win! Nothing to buy, nothing to write but your name and address. Just ask your Esso dealer for your FREE "Lucky Tiger" Key Chain (registered in your name in case you ever lose your keys). Send in the card that comes with it and you are entered in the big TIGER-IN-THE-TANK Sweepstakes! Separate drawings held on June 17 and July 14. All entries remain active until Sweepstakes is over. Enter soon at your Esso

station. And while you're there, why not put a tiger in your tank with High-energy Esso Extra gasoline? **Happy Motoring!**

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RCA VICTOR, the first choice in color TV for over 10 years brings you the New Vista HOME ENTERTAINMENT CENTER combining color TV, stereo and FM-AM radio in one magnificent cabinet!



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TYCO ROAD RACING SET . . . with 2 cars, figure-8 over-and-under track, lane changers and Tyco power pack and controls!



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RCA VICTOR TRANSISTOR RADIO . . . powerful 8-transistor portable that pulls in even distant stations strong and clear!

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only **25¢ 49¢ 79¢** plus tax



Men seldom make passes at girls who wear glasses, explains Fran (standing), one of three Negro Bunnies at club who has resorted to spectacles to relieve eyestrain. Listening dubiously during break in lounge are Dudley, James Upton and Bunny Dee.



Everywhere at once, omnipresent Dudley checks with chef Carl Wintergerst and an assistant on the some 40 to 50 flet mignons to be served to evening guests. "An employee should never be able to locate me."



Boss gives instructions to night shift busboys. Dudley is fixture to regulars at club but visitors are often surprised to find Negro in job. "I thought he was one of the busboys," said a comedian, "until the end of the week when he brought my check!"

FORECAST: Clear...Crisp...Dry



Clear...crisp...dry...
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FLEISCHMANN'S GIN and VODKA every day!



In New York, where there are more kinds of people than in any other city in the world, more people drink Rheingold than any other beer. How can one beer appeal to so many different tastes? We don't know. But we must be doing something right.





As a bunny-boss, Dudley has an enviable job. At left, he checks bulletin board for the latest pointers as Bunny Joanne arrives for work. Below, he makes a visit to Bunny dressing room, harried to all makes except him.



Life of glamor and luxury goes with being a Playboy manager. Dudley and wife Joanne Mac live it up during trip to Jamaica to look over newly opened club there. Playboy executives hint fast-riding manager may eventually be put in sole charge of a club.

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Attractive high fashioned modern style with short hair throughout. Can be styled into many styles of your own choice. Lighter shades, adjustable in all sizes \$34.50. No part shade. Lighter shades, \$44.50, send sample of hair.



HUMANIA FLARE — 880
Fashionably smart as pictured with softly set waves and curls of sides and back. Front hair is combed forward from a vented crown part. Very popular — \$43.50. Mixed grey — \$52.50



RHYTHM, No. 938
A well balanced style, with softly dressed bangs and soft curls that give the face. No part. Attractive, with modern hair styling. \$52.50. Mixed grey \$62.50



TEMPO, No. 968
A modern high fashioned style. Hair brushed off the face with a deep half dressing. No part. — \$53.00. Mixed grey \$63.50



JACQUELINE—897C
The latest bob wig with vented crown part, as pictured. Back and sides have soft and under curls in modern style. — \$46.50. Mixed grey \$56.50

The above attractive styles were made for by Pepi Mitchell, featured vocalist, Edna Piper Quinol.



The ADRIENNE 4610K
A simple and charming culture with natural looking part. Gently waved hair in front with soft feather curls at the nape of the neck. Creates an attractive appearance — \$46.50. Mixed grey — \$56.50



THE POLYNESIAN 1288K
This modern style features a short natural looking part on side. Front is dressed with high inverted roll bangs. Back and sides have soft clinging waves and curled curls. An attractive style — \$46.50. Mixed grey — \$56.50



PAGE BOY FLUR, No. 928
Modern style — gracefully dressed. Soft natural looking waves frame the face. The soft cut and teased for a modern effect. \$51.50. Mixed grey — \$61.50



The BOUFFANT, No. 630K
Latest style. Hand down part comes back. Modern beautiful effect. Long curls on sides. Dressed in frame face — \$54.50. Mixed grey — \$64.50

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BANG STYLE HAIR 310K
Beautiful style, dressed with a curled bang in front of a natural looking head down part. Covers entire head. Her elastic attached to hold it secure. \$37.50. Mixed grey — \$37.50



PETITE BOUFFANT, 104
A crown piece designed for those with little hair at the top of head. The soft sculptured curls that extend from a center nose crown. Can be worn in more ways — \$5.95. Mixed grey — \$5.95



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<input type="checkbox"/> Sample of my hair to be enclosed for matching			
<input type="checkbox"/> Send C.O.D. I enclose \$2.00 deposit. Credit \$12.00 to my purchase.			
<input type="checkbox"/> I will pay balance to the postman, plus postage charge when delivered.			
<input type="checkbox"/> I enclose \$_____ in full payment. You are to pay all postage charges.			
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Dept. 753





Wheat Street Gardens is a 520-unit development built by Atlanta's Wheat Street Baptist Church. The church's pastor, Dr. William Holmes Borders (above), began negotiating in 1958 for 22½ acres of land for development, got help of Atlanta Urban League official Robert A. Thompson and cooperation of city, federal officials to begin construction.

THE NEW LANDLORDS

**Churches and other non-profit
groups enter housing market.**

IN LOS Angeles, workmen are about ready to begin brick work on a seven-story home for senior citizens. The cost: \$3,800,000. In Dallas, the 300-apartment Estell Village development is completed and occupancy is nearly 100 percent. Cost of the development: \$2,890,300. In Washington, D. C., new construction is boosting to 1,202 the number of apartments in Mayfair Mansions. Value of the apartments when completed: \$11 million.

Neither of these is "just another housing project." What makes them unusual is that each is sponsored by a church. The Los Angeles project is being built by Peoples Independent Church of Christ. Estell village is being built by St. John Baptist Church. Builder of Mayfair Mansions is The Gospel Spreading Mission, the "business arm" of Elder L. S. Michaux's Church of God.

Though metropolitan churches have been active in the housing field for many years, only

in the last two years has there been a burst of activity in construction of projects by Negro congregations and other non-profit groups. Suddenly, in cities throughout the nation, churches, fraternal organizations, colleges and even women's clubs are taking advantage of Section 221 (d)(3), a not-too-well-known program that was built into the 1961 Housing Act. The section offers 100 per cent loans for 40 years to non-profit builders, and 90 percent loans to limited-dividend corporations and investor-sponsored cooperatives. And the most attractive part of the section is its "below-market" interest rate, which is 3½ per cent.

The increasingly popular program, says Housing and Home Finance Agency Administrator Dr. Robert C. Weaver, could become one of the "key solutions to providing housing for low and middle income families"—families that earn too much for public housing, but not enough for luxury apartments.



Under construction (opposite page) in Los Angeles is \$3.8 million, seven-story senior citizens home sponsored by Peoples Independent Church of Christ. Building (above, r.) will be largest of its kind in downtown Los Angeles, will have 204 units. It is part of proposed complex which will also include new sanctuary (l.), education building (c.).



Board of Directors of Estell Village Charitable Foundation meets to discuss operation of 300-unit Estell Village development built by St. John Baptist Church in Dallas. In one year of rentals, Foundation has met all payments due on \$3 million FHA loan, has accumulated \$100,000 in residual funds. Henry Ford (standing) is board president.



Studying building plan (left) of Estell Village are (l. to r.) Samuel W. Hudson Jr., intergroup relations advisor with Housing and Home Finance Agency in Ft. Worth-Dallas area; A. Mace Smith, zone intergroup relations advisor in Dallas FHA office; Edward J. Dee, director of Dallas FHA office, and James S. Robinson, attorney and mortgage advisor. At right, Robinson checks apartment layout with supervising architect John S. Chase of Houston and Judson W. Robinson, a Houston mortgage broker.



Estell Village is a 23-building complex in the highland area of Dallas. Once called Highland Village, the development's name was changed as a memorial to its founder, Dr. Ernest C. Estell. Dr. Estell pastored St. John Baptist Church for many years and was a power in Dallas civic affairs and national Baptist organizations. He died last November.



Typical apartment in Estell Village is one occupied by Mr. and Mrs. Ernest Ross. Mrs. Sandra Ross is seen in living room of one-bedroom unit which rents for \$67.50 a month. All apartments feature wall-to-wall carpeting, draperies, garbage disposal, range, refrigerator, central heating and air-conditioning. In addition, all utilities are paid.

TEXAS LEADS IN NEGRO CHURCH SPONSORSHIP OF HOUSING

MUCH of the activity in church-sponsored housing is in the Dallas, Tex., area. And this is due mainly to the activities of three men: Edward J. Dee, A. Maceo Smith and James S. Robinson. Dee, a jovial but all-business Irishman from New Jersey, is director of the Dallas office of the Federal Housing Administration. Smith, a FHA careerman, is Dee's intergroup relations specialist. Robinson is a lawyer, expert in FHA deals, who flits from city to city in a dozen states, acquainting church and civic leaders with the benefits of 221 (d) (3).

It was Dee and Smith who coaxed Robinson into the business. "I don't mind telling you," Dee says, "that our effort in Dallas has been to help develop Negro leadership and Negro participation in every phase of the various housing programs. It's a simple matter: if a Negro church or group is building a project, why shouldn't Negro architects and builders and Negro plumbers and heating contractors have a chance to work on the project. This is what we're trying to do in this area. We now see Attorney Robinson handling the legal end of a number of deals. We see Negro professionals drawing the plans and supervising construction. And we now have a Negro mortgage banker handling a

lot of the money matters. This is what we're doing in Dallas, and there's room for the same thing in a lot of other cities."

Says Smith, whose intergroup relations work takes him all over Texas and into Louisiana and New Mexico: "Any church or other non-profit group interested in 221 (d) (3) housing can get information from the FHA in Washington. But also, in every local FHA office there is an intergroup relations specialist. All of them are Negro, so Negro groups seeking help ought to be able to get a sympathetic hearing."

Robinson says he will help any eligible group—"but it has to be a stable organization or a sound church congregation with a steady budget and sound fiscal policy."

Says Robinson: "The government built low interest rates into 221 (d) (3) because it expected the sponsoring organizations to help the community, not simply make money. As it relates to churches, I kind of like a statement that Dr. E. C. Estell often made when people asked him why his church was building Estell Village. He'd look real serious and say, 'Because a pastor ought to be concerned about whether it's raining on his members.'"



Other rooms of Ross apartment show quality of appointments in modestly priced housing. Two-bedroom units rent for \$77.50 monthly, three-bedroom units for \$87.50. Rents are scaled below market because of extremely low interest rates that churches and other non-profit builders are required to pay on FHA insured loans—currently is mere 3% per cent.

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Mayfair Mansions in Washington, D. C., is one of largest church-sponsored housing developments in U. S. When construction is completed, development will have 1,202 apartments and valuation of more than \$11 million. It is sponsored by The Gospel Spreading Association, a non-profit unit of Elder Lightfoot Solomon Michaux' Church of God.



New Light Village, under construction in San Antonio, Tex., is 184-apartment project sponsored by New Light Baptist Church. The church's pastor, Dr. P. S. Wilkinson, says that, when \$1,576,500 cost of project is paid, part of income will be used to help underprivileged youths go to college and for "Christian education and missionary endeavors."

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Charlame Apartments in Boston is a 92-unit development completed this spring under sponsorship of Charles Street A.M.E. Church. The two- and three-floor townhouses are of brick veneer construction, have two-, three- and four-bedroom units that rent for \$88, \$98 and \$108 monthly. The church's pastor, Rev. Walter C. Davis, talks with resident children.



Gateway Plaza Homes in Kansas City, Kans., is 156-unit development on eight acres just five blocks from downtown area. Built by the Missionary Baptist State Convention of Kansas at a cost of \$1,695,000, the two- and three-bedroom townhouses feature oak beams and paneling and full basements. Dr. E. A. Freeman is president of convention sponsor.



Bethune House, under construction in Washington, D. C., is sponsored by the National Council of Negro Women. Named for the late Dr. Mary McLeod Bethune, the building has 42 apartments, will cost \$570,000. Though other non-profit organizations (Masons, Elks, etc.) plan housing projects, NCNW is only participating Negro women's group.



Colonial Terrace in Dallas is 348-unit development built by limited dividend corporation instead of non-profit group. Limited dividend investors are eligible for only a 90 per cent mortgage and are limited to a 6 per cent profit on remaining 10 per cent investment, while non-profit organizations are eligible to get maximum 100 per cent mortgage.

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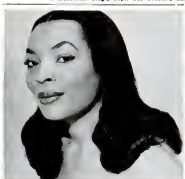
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TENSION
or rheumatic-like
PAINS
get Quick Relief!



Village Square in Little Rock, Ark., is 240-unit development sponsored by Philander-Smith College. Rents range from \$60 a month for one-bedroom units to \$95 a month for three-bedroom units. All utilities are paid, and buildings are centrally heated and air conditioned. Development is one of several either built or planned by Negro colleges.



Marksdale Gardens is located in Boston's Roxbury section, has 166 two-, three- and four-bedroom units. It is sponsored by St. Mark Congregational Church which is also raising funds for a new sanctuary. The Rev. George Thomas is minister of the church. Racial distribution in Marksdale is about 89 per cent non-white, 11 per cent white. Rents begin at \$55.



Good Haven Apartments near downtown Dallas is 332-unit development recently taken over by Good Haven Charitable Foundation of Good Street Baptist Church. Rev. Caesar A. W. Clarke is pastor. With \$3 million federally-insured mortgage, the Foundation completely rehabilitated the apartments and re-scaled rents lower than previous private owner.

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Senior Citizens Court in Los Angeles was bought last year by the 55-member Calvary Mennonite Church. Rev. LeRoy Bechler, minister. Church members contributed \$21,000 for purchase. The units rent for \$55 a month, and are available to anyone of senior citizen age. As in other church-sponsored housing, tenants do not have to be members of church. In Los Angeles, housing for senior citizens is in great demand.



Victory Senior Citizens Home, also in Los Angeles, was purchased for \$70,000 last year by the 2,700-member Victory Baptist Church. The Rev. A. A. Peters is pastor. The modern eight-unit building offers one- and two-bedroom apartments to "anyone old enough to receive old age benefits." The unfurnished apartments rent for \$65 to \$75 a month.



Mel-Haven Convalescent Home is most modern building in Corsicana, Texas. Privately owned, the modern 100-bed facility was built with \$500,000 Section 232-D FHA-insured loan. It is example of non-housing type of federally-assisted construction in which either non-profit groups or private investors may participate. Owner is E. S. Sterling.

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- 1/4 teaspoon Frank's Ground Ginger
- 6 pieces toast or pilot crackers
- Frank's Paprika for garnish

Combine white sauce with cheese, seafood and seasonings. Cook over low heat or hot water, stirring slowly until cheese is melted. Serve hot, over toast or large round pilot crackers. Garnish with a sprinkle of Frank's Paprika.

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A natural, wind-blown look is effected in the Newport, one of three variations of the short hair cut. The impression is created by "teasing" the hair to a high crown and brushing bangs casually to the side. Sides are brushed for buoyancy and melt into a tapered neck. Style is perfect for vigorous summer activities like surfing, boating, beach play.

LET'S TAKE A SHORT CUT

Brief styles will bring cool heads

GIVEN that certain touch, short hair is a sculptor's dream, "enhancing," says designer Chauncey Holmes, "the natural profile and beauty of the face, the contour of the head, the graceful lines of the neck and throat."

Three variations—all by the Los Angeles coiffeur—are featured here, including the Malibu, the Newport and the Balboa.

The Malibu, as the name suggests, was con-

ceived for the outdoor life, including surfing, boating or just plain cruising around in the family convertible. A close cousin is the Newport, also ideal for summer play. Most "girl-ish" of the three is the pixie-like Balboa, which accents the flattened look. The designs, though conjuring up images of sun and sand, are perfectly suitable for the more formal, indoor occasion like a ball, reception or party.



The girlish Balboa presents tresses that are flattened to emphasize the natural contour of the head. Bangs (above) hug the forehead, adding to the effect. Below, tapered hair clings to the neck while the slightly curled sidesweep embellishes side of face.



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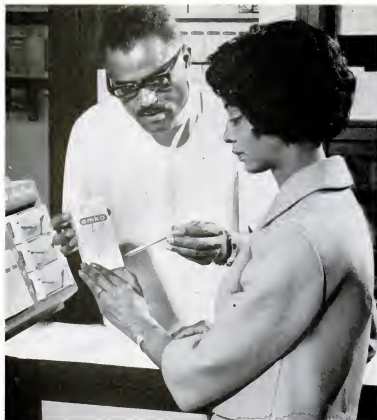
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For the reverse guiche (left) which distinguishes all three variations, the hair is cut with a razor while still wet then clipped down for setting. Likewise with the neck (right). Cut should be about 1 1/2 inches at neck, five at the crown and three at bangs.



Overlapped rollers prevent partings in the crown and bangs. The styles are extremely easy. Hair can be of any weight, however light, but a body permanent may be necessary for ample texture.



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Dr. Charles Earl Johnson, U.S.-born professor of economics at Lovanium University in the Congo near Leopoldville, plays Uganda cardinal during Vienna TV filming of *Der Nachfolger* (The Successor), a drama based on the selection of a new pope by Vatican conclave. American first played role in stage version at Vienna's famed Burgtheater.

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QUIET TRIUMPH OF A GENTLE MAN

Chicagoan acts in Vienna TV,
teaches economics in Congo

BY CLYDE FARNSWORTH

IT WOULD not be surprising if Dr. Charles Earl Johnson of Chicago, Vienna, and Leopoldville, like an earlier Dr. Johnson of London, had a Boswell some day to update the record of his various lives.

At the age of 31, his record already includes entries for Johnson the linguist, the actor, the economist, the professor, and the husband and father. Since he completed American military service in Germany, his achievements have been a doctorate in economics at the University of Vienna, engagement as an actor in an important German-language theater, and appointment to a professorship at Lovanium University in the Congo. But ahead of all of these, Johnson ranks his marriage.

Johnson recently flew back to Vienna for the



During lull in film shooting, Johnson finds time to chat with Austrian veteran stage and screen actor Attila Hoerbiger, star of *Der Nachfolger*. As cardinal from Bologna, Hoerbiger is chosen by his colleagues to become the new pope.

television filming of a play in which he had appeared in Vienna's Burgtheater. The play, *Der Nachfolger* (The Successor), is based upon the selection of a new pope by a Vatican conclave, and Johnson had the role of an African cardinal.

He took off ten days from his classes in Leopoldville, completed the filming in a week, spent a day working on an economic study, visited Munich to see about a part in a forthcoming film, then made a stopover in Paris to pick up some books for his teaching needs.

To Johnson, a convert to Catholicism, his role in *Der Nachfolger* was a labor of love. The action takes place during a night-long session of the College of Cardinals, which has been deadlocked for 44 days in an attempt to

solve problems faced by the church in different parts of the world.

Johnson had never been to Africa when he first took the part of the cardinal from Uganda. His teaching experience in the Congo has made his role more meaningful. As the cardinal, he tells the conclave of the difficulties of teaching Africans the tenets of Christianity.

Der Nachfolger was first performed in Stuttgart in the fall of 1962 and the cardinal from Uganda was played by a German in blackface. Many of the great names in German theater—Attila Hoerbiger, Heinz Moog and Paul Hoffmann—were signed for the Vienna performance, and it was there the search began and ended for a Negro to play the remaining lead—in German, of course.



Film Director Gunter Anders (glasses) and assistants discuss technical matters of filming with American. In order to act in film, Johnson had taken off 10 days from his Congo teaching job and flown to Vienna, where he earned his Ph.D. previously.



At his Congo home outside Leopoldville, professor-like typical U.S. suburbanite—tackles dual problem of keeping his extensive lawn neat and his children out of powermower's path. At right, after completing chore, he joins his youngsters, Lawrence, 6; Claude, 4½; Claire, 2½, and Christina, 1, at their wigwag for neighborly powwow with "tribe."

QUIET TRIUMPH *Continued*

All this is a long way from Chicago's South Side, where, as the youngest of four surviving children of William and Ellee Johnson, he spent most of his boyhood. As a school boy, Johnson sold newspapers, delivered groceries, packed meat at the stock yards, and worked in a business office.

He also had a strong desire to learn. By attending summer school, he was able to graduate from Forrestville Elementary School a year early. Though he took part in plays at school and church, he had no ambition then to become an actor. The boy also took piano lessons and played accompaniment for the Christ Temple Choir, which his father directed.

At DuSable High School he won academic honors and letters in track and field competition. Later in Vienna, he would continue his interest in physical fitness by taking up fencing.

"I was the only member of my family to finish high school," he said. "I guess I can thank my father. He was a sleeping car porter for over 40 years with the Illinois Central and New York Central. 'If you keep studying,' he told me, 'you won't have to look for a job—they'll come to you.'"

Johnson attended the University of Illinois branch at Navy Pier for two years, then transferred to Roosevelt University, from which he was awarded a degree in education at the age of 20. He then took a job teaching elementary school in Chicago.

Knowing that eventually he would be drafted, Johnson checked with a recruiting sergeant to see what Army schools were available to volunteers. Remembering his father's words, he enlisted for three years on the condition that he be sent to the language school at Monterey, Cal., to learn Russian, the school's longest course. He finished at the top of a class of nearly 100 students.

For this achievement, he was chosen to deliver a graduation speech in Russian to the White Russian community of San Francisco, with which the language school had close ties. After listening to him, one



member of the anti-communist exile group said that if she had closed her eyes she would have sworn that he was a Russian. Johnson was the only Negro in his class.

Johnson then was sent to Germany and, true to Army legend, was made a clerk-typist. Luckily, a sympathetic officer saw that he hadn't the slightest need for a Russian linguist and helped get Johnson reassigned to a command which interrogated refugees from eastern Europe.

More important, Johnson was in Europe and learning German. By the time of his discharge in 1957, he was fluent in the language and began postgraduate study at the University of Vienna under the GI bill.

While he was serving in the Army near Frankfurt, he met and fell in love with a German girl. After he had begun school in Vienna, they both decided that their intentions were serious.

"You can imagine how much we both considered this step," Johnson said. "But it was Marianne or no one. Never again would I meet such a girl who wanted to go through life with me. I told myself, 'Charles if you marry Marianne, you'll never be secretary of state. But you probably couldn't be anyway. So why not do it?'" He returned to Frankfurt, and the couple were married in a solemn church ceremony.

Less than a year later, their first child was born. "This was more than Johnson's GI benefits could support, so he started taking odd jobs. He worked as a part-time correspondent for a Pittsburgh newspaper, as a broadcaster in English for Austrian radio, and as a translator of commercial letters.

In June 1961, he served as an interpreter for the press during the meeting between President Kennedy and Premier Khrushchev in Vienna. He also worked as a press officer at annual meetings of the International Atomic Energy Agency. As a young economist, he was awarded a Ford Foundation grant to do research on commodity price fluctuations. But the oddest of all his odd jobs was acting.

Johnson was introduced to the director of a small cellar theater in Vienna by an acquaintance in show business who thought that Johnson had stage talent. He joined the company and played in *Das Leben*



German-born Mrs. Marianne Johnson, who is expecting her fifth child, serves cake treat to her children. She met her husband while he served with U.S. Army in her homeland. Inside seven-room family home (right), little Claire takes temporary refuge from tropical heat outside. European-born children have fully adjusted to African climate.



A man in a tuxedo and bow tie is smiling and holding a silver tray. On the tray are a glass of iced bourbon, a bottle of Walker's DeLuxe Bourbon, and a small plate with appetizers. The background shows an outdoor setting with trees and other people in formal wear.

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Exploring nature, Claire examines blades of grass picked by her mother. Despite his linguistic abilities (he is fluent in English, Russian, German and French), Johnson has little hope of diplomatic career in U.S. State Department because of his marriage to a foreign national. His wife is willing to follow him anywhere he finds opportunities.

QUIET TRIUMPH *Continued*

Meines Bruders (The Life of My Brother), a drama based upon an American Negro's struggle with the law and his conscience. After two other Negro roles, he got his big chance when the Burghtheater asked him to try out for *Der Nachfolger*.

"It was an exciting, though frightening, experience," he said. Johnson stood on the stage of the empty house, and as the director and his assistant listened, he recited lines from the climax of *Das Leben*. Afterward, the director said, "We'll let you know."

At the end of an eternally long weekend, Johnson was told to report back to the big Baroque theater on the Ringstrasse for rehearsals. And on opening night, two months later, the Uganda cardinal from Chicago drew the critics' acclaim.

As his work at the university neared completion, Johnson gave more thought to his career. A job in the State Department, with its social requirements, seemed out for a racially mixed couple. A return to the United States was surrounded with great uncertainties.

During one of the IAEA conferences, Johnson met the Rev. Theodore Hesburgh, president of the University of Notre Dame and Vatican delegate to the agency. Father Hesburgh expressed interest in his future and suggested that the Johnsons might like Africa.

Through Father Hesburgh, Johnson—by now Dr. Johnson—met Msgr. Iac Gillon, a Belgian who was chief delegate to the IAEA conference from the Republic of the Congo. Monsignor Gillon also was the presi-

dent of Lovanium University, which had been founded in Leopoldville in 1954. He invited Dr. Johnson to visit the Congo last year during the university's 10th anniversary celebration.

Though it was not a case of love at first sight, Dr. Johnson nevertheless was interested. The university has a modern campus and an undergraduate enrollment of 1,500. Dr. Johnson was impressed by the accommodations for the faculty and the tropical climate.

Last October, he signed a one-year contract to teach economics at Lovanium. He and his family, which now includes four children, live in a modern seven-room house. The whole family is learning to speak French. The two older children, Lawrence, 6, and Claude, 4½, attend a nearby school. The other two children are Claire, 2½, and Christina, 1.

Dr. Johnson is the only American Negro professor at the university. He has returned to the United States just once since he was a soldier in Germany. He went alone last year to attend his father's funeral. His mother now lives with an aunt on Chicago's South Side.

Academic life has brought a measure of tranquility to Dr. Johnson's life. Since his conversion to Catholicism he says he has become more meditative. He rises before dawn to pray at home, then attends early mass in the university chapel.

Having a wife willing to live where necessity dictates, the assets of scholarship, fluency in four languages, and uncommon dramatic talents, Dr. Charles Johnson bids fair to fulfill the prophecy of a railroad porter and to find new opportunity calling at his doorstep.



Formal family portrait was taken in Vienna shortly before family's departure for Africa and teaching job. At right, John prepares next day's lesson plan in study of his Congo home. His one year contract with university expires in October.





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The artistry of Lucie Ann (of Beverly Hills) has wrought this bare-shoulders peignoir with elasticized neckline and brief sleeves. Of sheer-over-opaque nylon, it flows outward to a flounced hemline accented with self bows. Matching nightgown of double nylon is available. Approximate retail prices: the peignoir, \$80; the gown, \$40.

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A SPECIAL breed of boudoir wear that cares not about summer Fahrenheit extremes is shown in nine examples, beginning with the ultimate in peignoir elegance above. They're the type of night-dress that goes a long way in pleasing those who demand the very best in nightwear. All are available in better stores.



Summer cooler for hot nights is Lucie Ann's abbreviated little gown split up front and ruffled all-around. Matching panties repeat the neat bow at neckline of gown. Both about \$30.



From Formfit-Rogers comes this sleep-shaper suit and see-shaper overhose. The suit is in black nylon tricot; the overhose in nylon cyclet. The pair about \$12.



This peignoir and gown due by Lucie Ann has the silk-like richness of French erpe de chine, but it's Daeron, and it launders superbly, leaving the pleats as pretty as ever. Delicate ecru lace borders the sleeveless peignoir and forms the fitted bodice of the gown. The set retails at approximately \$200.



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A corsage of flowers, created by the self ties, accents Lucie Ann's peignoir of double nylon. A cloud of chiffon-weight nylon falls in graceful, lavish folds from shoulders to hem. Beneath, the matching gown (also in double nylon) has a deep V neckline with bustline defined by tiny self ties. Approximate prices: the peignoir, \$70; the gown, \$40.



A masterpiece of design and detail is Vanity Fair's lady-like bikini of totally-lined white Riviera lace. The shapely bra is skillfully seamed, edged with ruffles, and has lace-covered elastic at strap extensions and back closing. The chic little jacket is buttoned at cuffs, has revealing side slashes, lace-covered buttons. The approximate prices: the bikini, \$20; the jacket, \$25.



Exotic on any girl and in any setting is Formfit-Rogers' black cullottes of nylon tricot accented with nylon sheer midriff. It has an all-in-one scooped neckline and buttons down the front. Extra wide legs for sleeping comfort. Approximately \$11.



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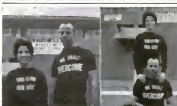
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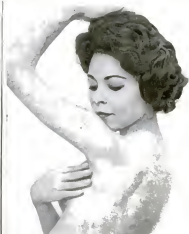


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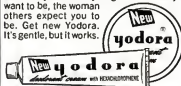
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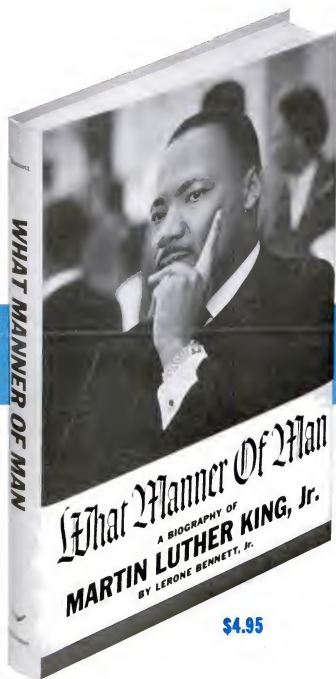
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ALAS, POOR CASSIUS!

NOT SINCE the early 20th century when Negro heavyweight champion Jack Johnson flaunted a succession of white wives and mistresses before the world has a heavyweight champion been in as much public disfavor as is Cassius Muhammad Ali Clay today. It seems that Cassius has committed some six (generally agreed upon) sins. 1) He is young, brash, extremely loquacious, supremely confident, and almost as good as he says he is. 2) He won the heavyweight title some 16 months ago when then Champion Sonny Liston refused to come out for the 7th round in Miami. 3) He had to make a somewhat devious agreement with the Sonny Liston crowd to guarantee a return bout in order to get his first crack at the title. 4) He inconsiderately developed a hernia and had to be operated on—causing a seven month delay in his return match with Sonny. 5) He is a member of the Black Muslims, a devoted follower of Elijah Muhammad and likes to talk about it. And 6) He was unfortunate enough to knock out Liston with a single right hand punch (see opposite page) in somewhat over one minute of the return bout which had been secreted away in an almost unknown town called Lewiston, Maine, where it was seen only by some 4,000 spectators at ringside and several million on pay and home TV screens all over the U. S. and Europe.

And That's Not All

ACTUALLY, Cassius-Muhammad has been accused of many more 'sins' than those listed above. There are some who accuse him of fighting with his hands down as he dances about the ring. There are others who say that his poetry leaves much to be desired and some who protest that his handsome, unmarked face is just too pretty to grace a heavyweight champion. There are some who insist that his physical maturity has far outstripped his mental and emotional growth and that it is now time for him to "grow up" all around.

Anyway you look at it, it is much easier to find detractors of Cassius-Muhammad than it is to find supporters and most of those who do support him do it grudgingly—granting him skill within the ring only.

In Comparison With Jack Johnson

JACK JOHNSON was a heavyweight champion and so is Cassius; Johnson was a master in the ring and so, perhaps to a lesser degree, is Cassius; Johnson was a Negro who flaunted his superiority and so is Cassius. It is just about there that the comparison ends. Johnson came up in a period when anti-Negro sentiment was at its height. He came up from the depths, had to fight his way around the country like an itinerant peddler and won the championship only when Tommy Burns gave him a title match in Sydney, Australia. It was a time when boxing was outlawed in many places and the police often moved in to stop a match. Clay came up in comparative luxury, fought his way through the Golden Gloves under excellent supervision, won a spot on the Olympic team, turned pro with a committee of big businessmen backing him and moved smoothly into a title bout with Sonny Liston and became champion before he had turned 23 years of age in a world where boxing champion and Negro were almost synonymous.

Clay's Religion Hurts Him Most

JACK JOHNSON was hated by whites not only because he became the first Negro to hold the title (touching off the first big search for a "white hope"), but because he refused to abide by the taboos with which the white populace of the time circumscribed the kind of life a Negro in America was supposed to live. Cassius-Muhammad today, as a member of the Black Muslims, lives and preaches the segregated kind of life which would have endeared him to the whites of the early century—and still

he finds himself looked down upon. Cassius cannot understand this. He literally says: "I don't want their women, I don't want to go to their clubs or their churches, I don't want to go to their schools, I don't want to live their lives" and yet whites, many of whom he knows to be prejudiced, will not accept him.

What Cassius does not seem to realize (or perhaps will not admit) is that his religion is disliked by most whites not because it preaches segregation of the races but because it preaches the superiority of the black man. Whites, many of whom will accept the thesis that a black man is equal, will violently oppose any suggestion that the black man is superior. Their reaction is much the same as that of Negroes who protest when whites profess to believe that whiteness is superior.

Some Negroes Are Opposed

THERE are a number of Negroes who can't stand Cassius because they say that his beliefs are a deterrent to the civil rights fight that is seeking full and equal citizenship for all Americans regardless of race, creed or color. They do not believe in segregation, voluntary or involuntary. There are others who, granting Clay's right to practice any religion he wishes, feel that he should not use his position as heavyweight champion as a platform from which to preach his beliefs. There are those who feel that he actually demeans his faith by dragging it into something as mundane and degrading as prize fighting. Other Negroes dislike Clay for the same reason many whites dislike him—he is just too emotionally immature and too brashly conceited to be liked.

He Is Still The Champ

REGARDLESS of how the public might feel toward Clay, he is still the heavyweight champion and will be accepted as the champion until someone defeats him in the ring. There can be all kinds of governmental investigations leading, perhaps, to the long recommended appointment of a boxing commissioner to supervise the sport. There will be thousands of words written about how the Liston-Clay fights were farces. There will be accusations that Liston took a dive, was not physically fit, is 40 or more years old and that he should not have been allowed to fight. And after this is all over and done with, Clay will fight again—perhaps against Floyd Patterson, George Chuvalo or Ernie Terrell. Perhaps he will fight and defeat all three and the search will continue until an opponent is found who will defeat him. Every fight that he has will gross millions of dollars for, regardless of whether a champion is liked or disliked, fight fans will not boycott his battles. They will crowd ringside and theaters and pay whatever the promoters feel free to charge. The heavyweight title is a multi-million dollar asset and Clay owns it until he is dethroned in the ring or voluntarily gives it up.

Only Clay Can Change His Image

IF CASSIUS Clay wishes to win public favor, it is entirely within his power. He would not even have to change his religion. It would mean that he would have to adopt a more moderate attitude in all things. He would have to brag a little less, think a little more before speaking, desist from insulting his potential opponents, stop using the ring as a pulpit and, in general, carry himself more as what he is—the acknowledged best heavyweight performing in boxing today. Joe Louis would have been no better nor any worse a fighter if he had been a Hindu rather than a Christian. Being a Mormon did not improve or detract from Gene Fullmer's performance in the ring. And Cassius, reared a Christian in his Louisville, Ky., home, had all the potential boxing ability that he shows today. To tie in any religion with the brutal, sometimes sordid world of boxing is to demean it. The powers of the Gods in all religions should be invoked in much more important fields in the world today.



SNCC: Rebels With A Cause

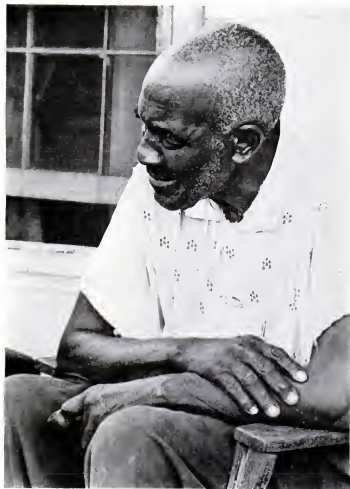
Student Nonviolent Coordinating Committee
is a spearhead of Southern Freedom Movement

BY LERONE BENNETT JR.



WHEN, in calmer times, men come to write the history of our raucous era; when they seek the cry that called a New Left, the rasp that twined the nerves of Negro youths and the image that convulsed American campuses; when they try to set down in words once and for all the forces that pushed America to a desperate confrontation with herself, it seems likely that they will devote a considerable amount of attention to the Student Nonviolent Coordinating Committee which has emerged within the last year as a major force of the Freedom movement, to the dismay of many persons of power—not all of them white.

A product of the sit-in movement which it, in part, led and a major force of the New Left which it inspired and, in part, leads, the Student Nonviolent Coordinating Committee—abbreviated SNCC and pro-

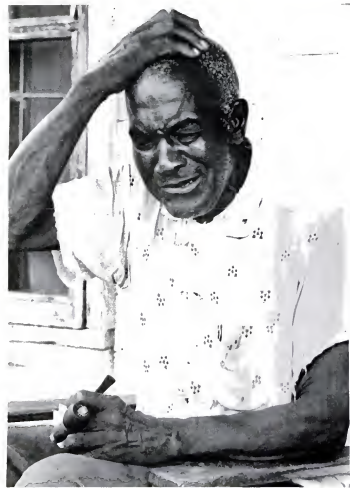


Canvassing for potential voters in Hattiesburg, Miss., Johnnie Waters (l.) tries to persuade a skeptical prospect (above) that voting is key to power and freedom.

nounced SNICK—is the most radical, the most controversial and perhaps the most creative of all civil rights organizations. Strictly speaking, however, SNCC is neither an organization nor a civil rights movement. An organization in revolt against organization, a formless form, SNCC is a revolutionary action agency dedicated to the proposition that racism is only one symptom of a deeper sickness at the heart of our society. By establishing toeholds deep in Black Belt hells and by carrying the revolution from door to door (see pictures this page) in a unique in-depth approach to community organization, SNCC has raised fundamental questions not only about Negro rights but also and perhaps more significantly about the meaning of leadership, education, and democracy in American life. Raising these questions in and through action, SNCC has created a radical, non-compromising climate which has exerted continuing pressure on civil rights organizations.

Tough, abrasive, and avowedly revolutionary (in a nonviolent way), SNCC has played a large and unheralded role in a quasi-revolution it wants to make "a real revolution." SNCC was primarily responsible for raising the whole issue of "One Man, One Vote" in Black Belt areas of Georgia, Alabama, and Mississippi. It also helped to create scaffolds of revolt in Selma, Albany (Ga.) and other focal points of the struggle. Beyond all that, SNCC has infused new life into the Freedom move-

ment by creating new forms (the Mississippi Freedom Democratic Party, statewide Negro student organizations, sharecroppers unions, Freedom schools). No other civil rights group has been so endlessly inventive in local organization; nor has any other group grown so fast. From a nucleus of sixteen ex-students in 1961, SNCC has grown into a direct-action giant with a budget of almost \$1 million and the largest field staff of any civil rights organization. From SNCC headquarters on the edge of downtown Atlanta, the organization's Secretariat (Chairman John Lewis, Program Secretary Cleveland Sellers, Executive Secretary James Forman) directs a staff of 200 organizers, most of them Negroes, most of them Southern-born, almost all of them former college and high school students who have adopted rebellion as a profes-



Thinking the idea through, weighing the dangers, prospect scratches his head. Waters redoubles his efforts, points to the need for self-assertion on part of Negroes.

sion. Agitators for equality, SNCC practices equality. All members of the staff are members of the policy-making Coordinating Committee which elects the executive staff and executive committee.

Though structured, SNCC is more a secular religious order than an organization. On entering the group, one resigns, in a manner of speaking, from society; and almost everything SNCC people do or say is designed to reinforce or reflect a willed distance from a society almost all SNCC people consider rotten to its very core. SNCC staffers want to transform American society. They are critical of the acts and values of the middle class—Negro and white. Detached from a society which they reject, living on subsistence wages of \$20 a week, scorning the ties of family and conventionality which stay the arm of the adjusted, SNCC workers are full-time rebels with a flaming cause.

Who are these rebels?

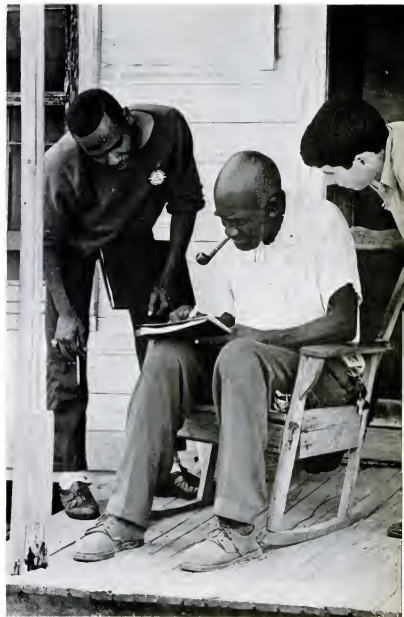
What do they want?

How do they intend to get it?

The SNCC rebels, to take the first question first, are intense, nervous people who know the insides of many jails, people who have seen the bottomless cruelty of man, people who have seen their best friends beaten to pulp and killed, people who have been tested, who have looked on death and despair a long, lonely time. Most are veterans of

the sit-ins and freedom rides which stirred them greatly. The sit-ins, Charlie Cobb says, marked "the first time I had ever seen any black people doing anything that was not controlled by white people." Cobb, like most of his colleagues, is also in flight from a middle-class America he considers hopelessly corrupt. Cleve Sellers spoke for almost all of SNCC staffers when he explained why he abandoned Howard University and a potential career as a mechanical engineer. "I couldn't make it in that society. I couldn't breathe."

What sustains these rebels is a *mystique* of total commitment. SNCC workers take vows of total poverty and total devotion. They identify themselves totally with the people—i.e., the poor, the despised, the downtrodden, the humiliated. Sharecroppers with eyes, victims with voices, they thrust themselves into the ditches of desperation so they can speak more clearly for the inhabitants thereof. SNCC workers dress poor, think poor and act poor. Most of them wear the rough overalls and large working shoes of Negro farmers and laborers. "Basically," James Forman has said, "we're dealing with poor people, and these are the people we identify with. It even affects our salary scale. One reason it's so low is just lack of money, but another reason is that we think you can't come out from a nice hotel every day to work with these people and then go back at night. Besides, in Mississippi, as a practical matter, you have to look like a rural Negro in order to get to talk to a rural Negro. And then we have to move a lot, and there's no use



Converted by the persistence and the dramatic example of the SNCC youth, prospect yields and signs canvassing sheet. SNCC concentrates in Black Belt areas of South, stresses grass-roots organization and development of indigenous leadership.

REBELS WITH CAUSE *Continued*

wearing a coat and tie if you're likely to end up sleeping on the floor. Another thing that's operating here, too, consciously or unconsciously, is: Why should we have to comb our hair and put on a coat and tie to get what are basically our rights? The student (sit-in) movement was positive, and without it we couldn't have had this, but it was also defensive—to show people we were clean. This is a different game. Also, there's a certain mystique about the dress, a certain morale factor. Maybe we've overdone it; it's almost a uniform now."

Another element in the SNCC mystique is a deep, almost religious, faith in the ability of people to govern themselves. "The people," Prathia Hall says, "are also our teachers. People who have struggled to support themselves and large families, people who have survived in Georgia and Alabama and Mississippi, have learned some things we need to know. There is a fantastic poetry in the lives of the people who have survived with strength and nobility. I am convinced of how desperately America needs the blood transfusion that comes from the Delta of Mississippi."

In the SNCC view, it is evil for a leader to manipulate people and tell them what to do. What is required, they believe, is "a waiting for

SNCC's philosophy of leadership is grounded on its deep faith in people. SNCC believes that leadership is specific to the situation and that one does not have to be articulate, college-educated, or clean in order to exercise it. "We believe," John Lewis says, "that the leader is one who should emerge from particular situations and problems. SNCC people say the press creates leaders in America. These leaders have to have certain characteristics. They have to be articulate, college educated. Then you are a leader, as long as you keep in line. But SNCC people are saying that even the people in Mississippi must emerge as leaders. *They must be able to speak for themselves.*"

This is not, it should be noted, an intellectual pose. Bob Moses, who became famous as leader of the Mississippi Project, left the state and changed his name (to Parris) because too many people knew his name. "My position there," he said, "was too strong, too central, so that people who did not need to, began to lean on me, to use me as a crutch."

SNCC's position on leadership is a direct criticism of the entire civil rights movement. "We are in revolt," John Lewis says, "not only against segregation but also against the type of leadership, the so-called old guard leadership, where you have had a select few to speak for the Negro people and to make deals. No one person can be picked, no one



Absorbing violence, SNCC leader John Lewis falls to ground after attack by state troopers who stopped first attempt to march from Selma to Montgomery. SNCC made first large-scale penetrations of Albany, Georgia, and Selma. Organization also played large role in focusing attention on conditions in Black Belt enclaves in the South.

the motion of the people, a working with them to the point where they can develop a program." Bob Parris, the philosopher-poet of the people concept, has said: "What we have begun to learn and are trying to explore about people is how they can come together in groups, small groups or large groups, and talk to each other and make decisions about basic things, about their lives. . . . Our problem with people who might want to do this . . . is that they would first think that in order to go to people and get them together, they would have to have something for them to talk about. So they would have to have a program to carry to them or they would have to have something to organize them around. But it doesn't turn out to be true, from our experience. You could in the North, in the ghettos, get together 10 or 20 people and out of their getting together and giving them a chance to talk about their main problem would come programs that they themselves decided on, that they thought about. If that happened and began to happen around the country, that would be the key to spreading some of the things that have happened in the South to the rest of the country."

organization can be picked to speak for the Negro people. People must be allowed to speak and decide for themselves. Even the civil rights movement must become democratic."

Leaders with contempt for leadership, organizers who despise imposed organization, heroes with contempt for heroism, SNCC staffers find it necessary to spend a great deal of time disputing the view that they are the James Bonds of the civil rights movement. Bob Parris has said that the SNCC staffers are "very afraid of the people in the South and that they have had to fight and struggle against [it]." He added: "But suppose, then, that they had no choice, that is they can, through many different ways, see that their backs, so to speak, were against the wall and they had to move within that fear. And then suppose that what they are trying to do is explore how to move within the boundaries of fear and that what they've got to learn about fear is that it paralyzes you so that you don't move—you don't do what you think you should, be it to ask a question or take a person to register. And suppose also about the Mississippi people that they're not heroes and that

we're not heroes, that we're trying very hard to be people and that is very hard. If anything what we're trying to do, or have to do, is to see how you can move even though you are afraid."

Making few compromises with themselves, SNCC staffers refuse to accept compromises from others. This has led to no end of hard feeling within the civil rights movement where SNCC has repeatedly denounced the "realistic" policies of allies.

SNCC refuses to play the game. It has consistently condemned gestures and conciliations. It was cool toward the March on Washington and largely hostile to the Selma-to-Montgomery march, both of which it considered gestures largely without context and content.

The intransigence of SNCC staffers stems not only from the pains they have suffered but also from their peculiar vantage point. Having made themselves into sharecroppers and laborers, viewing life from that vantage point, SNCC staffers believe, with Jean-Paul Sartre, that truth is the perspective of the truly disinherited. "When a man has risked his life to vote," Prathia Hall says, "you can't offer him anything less than what he needs and be relevant."

In the rhetoric of Negro leadership, it is permissible to ask for the whole cake with the understanding that the white man will give only

SNCC's objective is a fundamental change in the social, economic, and political structures of America. How does it propose to achieve this objective? By creating "pockets of power" outside established institutions, by organizing and stimulating local or indigenous movements, by going to the people and sharing their agony and their danger and their hope. "Our job," Lewis says, "is to help educate, help prepare people for political action. Our job is to organize the unorganized into a vital force for radical, social, economic, and political change. Our job is to create what I like to call pockets of power and influence, where the people can say, 'This is what I want and need.'"

In pursuit of its objectives, SNCC sends workers (field secretaries) into backwoods areas to live with the people and to show them a new way of living and a new way of resisting. Field secretaries live wherever they can find a bed. They share the food, the dangers, and the privations of the people. Talking to the people in poolrooms, in kitchens, in cotton fields, in bars, they win their confidence and begin the slow and painful process of developing "indigenous" leadership. Day after day, they knock on doors and urge Negroes in Black Belt counties to assert themselves, to organize, register, and vote. Many doors, in the beginning, are slammed in their faces. But the SNCC field secretaries keep



Spreading love, SNCC workers conduct Freedom School in yard of Mississippi home, SNCC, which grew out of sit-in movement, attracted national attention with organization, in 1964, of Mississippi Summer Project and Mississippi Freedom Democratic Party. More political than most civil rights groups, SNCC organizes communities "in depth."

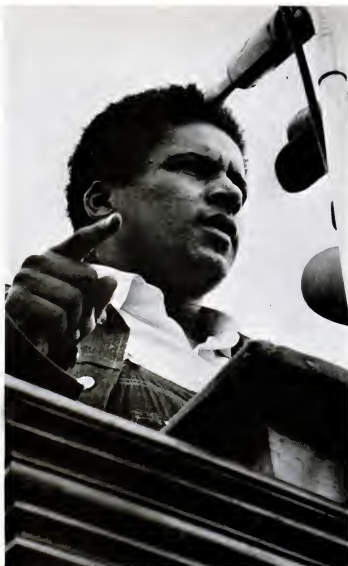
a slice, if that. But when SNCC asks for the whole cake, SNCC wants the whole cake and is prepared to create nonviolent havoc to get it.

What distinguishes SNCC from other civil rights organizations is its tough, power-oriented, wholistic approach. The moral issue, it believes, cannot be realistically separated from the political and economic issues. Nor, it believes, can Selma be divorced from Saigon or Santo Domingo. More and more, in recent months, SNCC has taken the lead in denouncing American foreign policy in Africa, Asia, and Latin America.

At the same time, there has been a shift in SNCC's position on non-violence. SNCC still champions nonviolence as an offensive tactic, but few SNCC staffers believe that getting themselves clobbered on the head will change either George Wallace's policies or his morals. "Since the founding of SNCC," Lewis says, "there has been a great deal of debate on nonviolence. The discussion now is perhaps at its highest peak. The majority of staff people accept nonviolence as a tactic and technique. That's all we require of people."

coming back, and a man here or a woman there throws caution to the wind and invites them in. Slowly, painfully, dangerously. SNCC workers sow the seeds of assertion and humanity, giving men, women, and little children the courage to defy sheriffs, nightriders, and the organized power of the state.

Deep in the America nobody wants to see, SNCC staffers have learned a great deal about themselves and about others. The organization's whole program, in fact, is a reflection of experiences paid for by blood and pain since the sit-in movement. Organized in October, 1960, at a conference of sit-in students on the campus of Atlanta University, SNCC concentrated in the beginning on lunch counter desegregation. "But we soon discovered," Prathia Hall says, "that that was not where it was at. Then we went into the Black Belt with voter registration. The people there couldn't eat at lunch counters because they were only making twenty-three cents an hour. That was where it was at." Starting with a Bob Parris-inspired project in Mississippi in 1961, SNCC shifted its emphasis from hamburgers to political power, using voter



James Forman, 36, executive secretary, is oldest member of three-man Secretariat (executive secretary, chairman, program secretary) of the organization. Forman is a former Chicago teacher who resigned his position to enter Freedom Movement.

REBELS WITH CAUSE *Continued*

registration as a tool to reorganize communities and re-structure them around new axes. In out-of-the-way places, without trumpets, the original sixteen clawed footholds and hung on. They went from one filthy jail to another, from one shack to another—and as they moved, singing, their numbers grew. By 1962, there were some 150 dedicated field secretaries.

The longer SNCC struggled, the more it learned, and the more attention it attracted. But it suffered from inadequate public relations (a term SNCC staffers loathe, preferring the omnibus "communications") and tendency of white reporters to lump the organization with King's Southern Christian Leadership Conference. SNCC acquired high visibility for the first time in the summer of 1964 with the organization of the Freedom Democratic Party (FDP) which challenged the bona fides of the lily-white Democratic Party in a melee that almost stopped the Democratic convention. The Atlantic City confrontation was, in some respects, a turning point for SNCC which has always distrusted people who wear ties and eat three large meals a day. ("If you're comfortable," SNCC staffers say, "you're out of it.") When national civil rights leaders suggested that FDP accept a compromise of two-at-large seats, SNCC exploded. Its anger has not yet died down. "All these people," John Lewis said, "said they were supporting us, but at the eleventh hour they said they could go no further. It was an eye-opener, a sign of the men standing up and the boys sitting down." Prathia Hall adds: "(Atlantic City) indicated to some of us that you cannot get too close to the power structure and expect to change it. So that's why some of us are guarding against being absorbed by the



Cleveland Sellers, 20, program secretary, coordinates field programs in South. Sellers quit Howard University and joined SNCC, has been told that he is the "youngest executive in America." SNCC staff members work for subsistence wages.

Establishment. We want to be outside the Establishment. We speak from that vantage point."

Operating outside the Establishment, on the uncharted frontiers of power, SNCC has moved to the forefront of the Freedom movement. Mississippi, which is criss-crossed today with a beehive of indigenous political and economic movements, is a tangible testimonial to the group's community organization concept. SNCC workers are now fanning out over Arkansas, Alabama, and Georgia, in a series of Black Belt projects modeled loosely on the successful Mississippi Project. The organization is also making experimental probes in urban centers. Bob Parris is developing an urban project in Alabama. Even more important perhaps is SNCC's first foray into the North with the organization of a community center in Chicago.

Program Secretary Cleveland Sellers says SNCC will continue to stress political and economic issues and the development of local leadership. SNCC will also press, he says, the Mississippi Freedom Democratic Party's challenge to the lily-white Mississippi Democratic Party.

SNCC's vision for the future transcends voter registration. What the organization is trying to do is to create new communities and new men. "What we are trying to do," Sellers says, "is to make people important and necessary again." Sellers adds: "The idea of SNCC will always be with us. SNCC is a moving force in this country, a force that has only people and the interests of people at heart. We're raising basic questions about our society. We're trying to get people to see that when you talk about civil rights you have to go deeper than hamburgers, deeper maybe than even the vote. You have to go really deep into the



John Lewis, 25, chairman, is Baptist preacher and veteran of sit-ins and Freedom Rides. An action agency, SNCC has no members. Coordinating Committee (roughly Board of Directors) is composed of entire staff of some 200 Negroes and whites.

whole thing about relationships. That's what makes SNCC unique. I don't think any other organization wants to deal with these basic things. I think we have to go even further, however, to be most unique. We're trying to find ways now so we can deal with man as man, *because he is who he is*, and not in terms of money or his father's background."

Although SNCC has fashioned a formidable instrument, it is far from perfect. As Howard Zinn pointed out in the excellent book, *SNCC: The New Abolitionists*, SNCC is not "scrupulously well-organized; letters may go unanswered, phone calls go unreturned, meetings start late or never or without agendas. It is so quick to act that it often does not stop and plan actions carefully to get the most value from them. It does not take enough time to work out long-range strategy. It is not groomed in the niceties of public relations. . . . It exasperates its friends almost as often as it harrasses its enemies." It should be noted, however, that a great deal of this disorganization is organized. SNCC staffers tend to see structure and organization as hypocrisy and they are determined to defy the iron law of organization which says that the more an organization wins the more conservative and bureaucratized it becomes.

Will success spoil SNCC?

This question is discussed often nowadays by SNCC staffers who are grappling with two major problems—one internal, the other external—stemming largely from the organization's success. The internal problem revolves around the relations between Negro staff members and the large number of whites who gravitated to the organization after the successful Mississippi strike. Some whites with special skills have drifted into leadership positions to the dismay of a large number of

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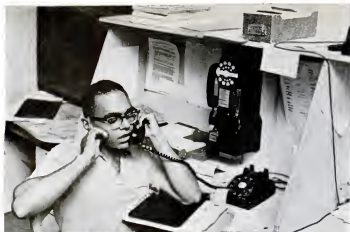
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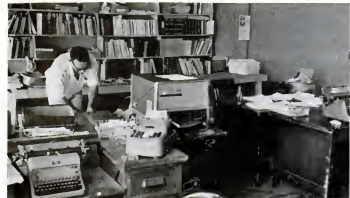
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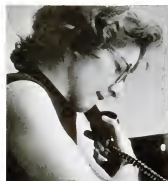
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Philosopher-poet of organization, Bob Parris, developed Mississippi project. Parris' ideas on leadership and "participatory democracy" (the concept of direct participation by the people) have influenced the entire non-Communist left in U. S.



In new Atlanta office, Jack Menses, research director, organizes files. Organization has research staff of seven who provide field staff with detailed pictures of power structure of local communities. SNCC also has large printing office.



Betty Garman coordinates fund-raising, interpretative and action efforts of Friends of SNCC in North and Canada.



Ruby Doris Robinson is personnel chief of organization. She is also administrator of the Sojourner [Truth] Motor Fleet.



No. 1 exhibit, Fannie Lou Hamer, is one of several powerful local leaders developed in Mississippi, Alabama, Georgia.



Communications Dir. Julian Bond dramatized SNCC program in rescript for Georgia House of Representatives.



Freedom Democratic Party (FDP) is product of Mississippi Project. FDP, one of most creative efforts of Freedom movement, is challenging legitimacy of white party.

REBELS WITH CAUSE *Continued*

Negro staff members who say the organization must be "black-led, black-controlled, and black-dominated." At the last general staff meeting, John Lewis and other leaders took the position that "whites must consent to let Negroes run their own revolution without being alarmed at the sacrifices and difficulties involved." SNCC leaders say "the majority" of the white staff understand why "black domination is a must," but the issue is far from settled and it is potentially explosive.

Beyond all that, SNCC is threatened by dangers without. Powerful forces—not all of them white—are alarmed by the growth of the organization and SNCC staffers believe they are organizing to crush it by isolating SNCC from the direct-action coalition (SNCC, SCLC, CORE) and by waving the "red" flag. SNCC is not now, nor has it ever been, an un-American organization. But its refusal to impose a loyalty oath on staff members has given critics a weapon which they have been using with increasing effectiveness. To disarm critics, friends have urged the organization to issue a routine "public relations statement" denouncing Communism and Communists. SNCC, so far, has refused, citing the SNCC answer that ends all arguments—"It would be dishonest."



Battle-oriented, SNCC has fleet of radio cars. Organization has continuing education program for staff members who learn how to operate radios, business machines.



At Mount Beulah School, in Edwards, Mississippi, SNCC staffers participate in training session for Mississippi youth who signed up for projected "Freedom Corps."

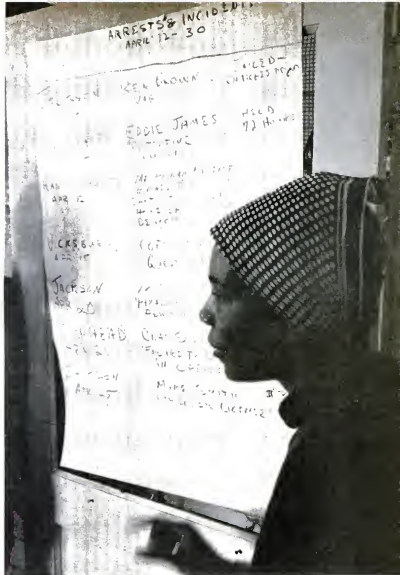
"We have a positive program of nonviolent direct action," Executive Secretary James Forman says. We stand on our affirmative program. We don't ask people what they are. We don't have a security check or a loyalty oath."

The external pressure is likely to increase in the coming months. Can SNCC keep its soul and its effectiveness? Bob Parris says "the coming months will be crucial. We've been hated for a long time in the South, but we could always go to the North and be heroes. Now we may find ourselves isolated and destroyed in the North. We have to prepare ourselves for that. Somebody may have to be ploughed under. But, after all, that's what a revolution means."

And revolution, a nonviolent revolution, is what SNCC means. SNCC, John Lewis says, intends to go the distance. "We're going to be consistent with what we consider right. We're going to be honest. We are *what we are*. We are not the Students for a Democratic Society. We are not the Salvation Army. We are not the American Friends Service Committee. We are an organization, yet a movement of people with different backgrounds, ideas, hopes, aspirations, working for a just and open society. We are the Student Nonviolent Coordinating Committee."




Stopping traffic in Chicago's Loop, SNCC's Chicago director Fanny Rushing (r.) and SNCC supporters sprawl in street.



In Jackson, Mississippi, office of SNCC-supported Council of Federated Organizations (COFO), Lorne Gresh discusses organization's battlefield-like operations near poster (of arrests, incidents) which dramatizes dangerous life she has chosen to live.



SNCC slogan, "One Man, One Vote," dominates placard carried by Selma demonstrator. Chairman John Lewis says SNCC is "a spark to begin the flame for basic social, economic, and political changes."



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